



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

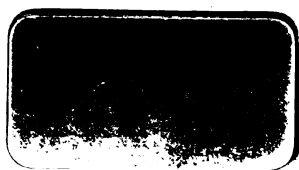
### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



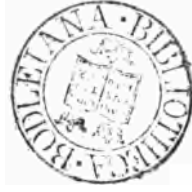


6000989953









# ILLUSTRATIONS

OF

## THE BIBLE.

BY WESTALL AND MARTIN.

WITH

DESCRIPTIONS

BY THE REV. HOBART CAUNTER, B.D.

VOL. II.

LONDON:

EDWARD CHURTON, 26, HOLLES STREET.

1835.

101. f. 9.



## CONTENTS OF VOL. II.

| SUBJECTS.                                  | REFERENCE.          | PAINTER.         |
|--|---------------------|------------------|
| 48 Joshua and the Angels                   | Josh. c 5, v 13     | R. Westall, R.A. |
| 49 The Walls of Jericho fall down          | Josh. c 6, v 20     | J. Martin        |
| 50 The Sun and Moon stand still            | Josh. c 10, v 12    | J. Martin        |
| 51 Jael killeth Sisera                     | Jud. c 4, v 21      | R. Westall, R.A. |
| 52 Manoa's Sacrifice                       | Jud. c 13, v 20     | R. Westall, R.A. |
| 53 Delilah and Sampson                     | Jud. c 16, v 19     | R. Westall, R.A. |
| 54 Death of Sampson                        | Jud. c 16, v 20     | J. Martin        |
| 55 Ruth gleaning                           | Ruth, c 2, v 5      | R. Westall, R.A. |
| 56 Samuel and Eli                          | 1 Sam. c 3, v 18    | R. Westall, R.A. |
| 57 The Fall of Dagon                       | 1 Sam. c 5, v 4     | J. Martin        |
| 58 Saul and the Witch of Endor             | 1 Sam. c 28, v 5    | R. Westall, R.A. |
| 59 David findeth Saul asleep               | 1 Sam. c 28, v 11   | J. Martin        |
| 60 Nathan reproving David                  | 2 Sam. c 12, v 7    | R. Westall, R.A. |
| 61 Death of Absalom                        | 2 Sam. c 18, v 9    | J. Martin        |
| 62 David renewing his Oath                 | 1 Kings, c 1, v 30  | R. Westall, R.A. |
| 63 Dedication of the Temple                | 1 Kings, c 8, v 2   | J. Martin        |
| 64 The Wife of Jeroboam and<br>Ahiyah      | 1 Kings, c 14, v 6  | R. Westall, R.A. |
| 65 Elijah and the Widow's Son              | 1 Kings, c 17, v 19 | R. Westall, R.A. |
| 66 Elijah's Sacrifice                      | 1 Kings, c 18, v 28 | J. Martin        |
| 67 Elijah and the Earthquake               | 1 Kings, c 19, v 11 | J. Martin        |
| 68 Elisha on his Death-bed                 | 2 Kings, c 13, v 17 | R. Westall, R.A. |
| 69 An Angel slayeth the Assy-<br>rians     | 2 Kings, c 19, v 35 | J. Martin        |
| 70 Jerusalem taken captive into<br>Babylon | 2 Kings, c 24, v 16 | J. Martin        |
| 71 Joash saved by Jehoshabeath             | 2 Chron. c 22, v 11 | R. Westall, R.A. |
| 72 Nehemiah mourning over Je-<br>rusalem   | Neh. c 1, v 4       | J. Martin        |



## CONTENTS.

| SUBJECTS.  | REFERENCE.        | PAINTER.         |
|--|-------------------|------------------|
| 73 Ezra reading the Law . . .                          | Neh. c 8, v 3     | J. Martin        |
| 74 Esther kissing the Sceptre . .                      | Est. c 5, v 2     | R. Westall, R.A. |
| 75 Mordecai's Triumph . . .                            | Est. c 6, v 11    | J. Martin        |
| 76 Esther's Feast . . .                                | Est. c 7, v 7     | J. Martin        |
| 77 God answering Job from the<br>Whirlwind . . .       | Job, c 40, v 6    | R. Westall, R.A. |
| 78 The Wicked watching the<br>Righteous . . .          | Psalms 37, v 14   | R. Westall, R.A. |
| 79 Death of the First-born . . .                       | Psalms 105, v 26  | J. Martin        |
| 80 The Daughters of Jerusalem<br>weeping . . .         | Psalms 137, v 1   | R. Westall, R.A. |
| 81 The Unfeeling Creditor . . .                        | Prov. c 22, v 27  | R. Westall, R.A. |
| 82 Solomon's Charge . . .                              | Cant. c 2, v 7    | R. Westall, R.A. |
| 83 The peaceable Kingdom of<br>the Branch . . .        | Isai. c 11, v 6   | R. Westall, R.A. |
| 84 Hezekiah beholding the Sun-<br>dial . . .           | Isai. c 38, v 8   | R. Westall, R.A. |
| 85 The Strangers' Sacrifice . . .                      | Isai. c 56, v 7   | J. Martin        |
| 86 Jeremiah foretelling the Fall<br>of Jerusalem . . . | Jer. c 21, v 3    | R. Westall, R.A. |
| 87 The Fall of Babylon . . .                           | Jer. c 51, v 27   | J. Martin        |
| 88 Death of Ezekiel's Wife . . .                       | Ezek. c 24, v 18  | R. Westall, R.A. |
| 89 The Destruction of Tyre . . .                       | Ezek. c 26, v 15  | J. Martin        |
| 90 Shadrach, Meshach, and<br>Abednego . . .            | Daniel, c 3, v 24 | J. Martin        |
| 91 Belshazzar's Feast . . .                            | Daniel, c 5, v 5  | J. Martin        |
| 92 Daniel in the Lions' Den . . .                      | Daniel, c 6, v 16 | R. Westall, R.A. |
| 93 Jonah cast into the Sea . . .                       | Jonah, c 1, v 15  | R. Westall, R.A. |
| 94 The Fall of Nineveh . . .                           | Jonah, c 3, v 1   | J. Martin        |
| 95 The Vision of the Four Cha-<br>riots . . .          | Zec. c 6, v 1     | R. Westall, R.A. |
| 96 The Destroyers of Jerusalem<br>destroyed . . .      | Zec. c 14, v 4    | Martin           |



JOSHUA AND THE ANGEL.

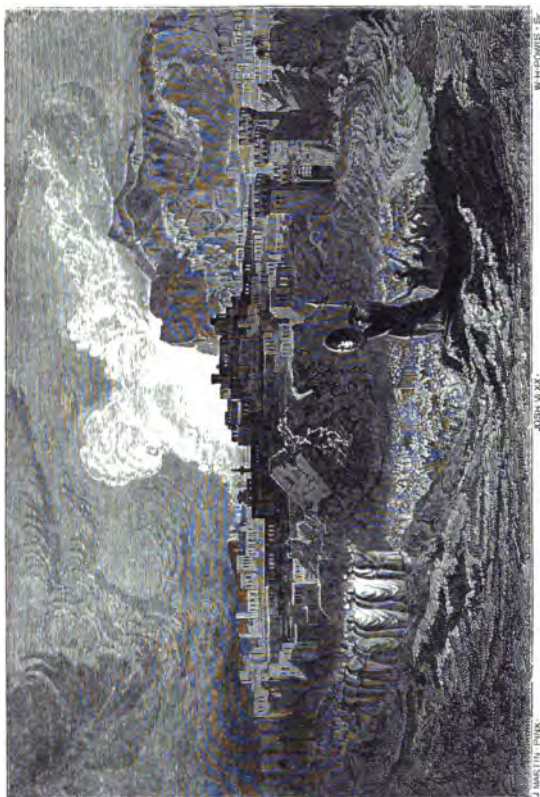


## JOSHUA AND THE ANGEL.

AFTER Joshua and his army had made their miraculous passage over the river Jordan, having gained the plains of Jericho, they encamped in a place which thenceforward took the name of Gilgal, from the circumstance of the rite of circumcision, which had been for nearly forty years disused by the Israelites, being here renewed. Gilgal was about two miles from Jericho, and while Joshua was probably reconnoitring the latter city to ascertain how he might best direct the siege, a figure suddenly appeared before him in a hostile attitude, having a drawn sword in his hand. "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."\* This is the moment chosen by the artist. Joshua has just recognized the divine messenger, in obedience to whose command he has cast aside his shield and is taking off his sandals, as Moses did on a similar occasion. Behind him, dimly seen in the distance, is the encampment of the Israelites. That the messenger was one endued with divine authority is evident from the command given by him to the Israelitish general. And, as it has been very justly observed by a learned Jew, "This angel who suffered himself to be worshipped, and by whose presence the place where he appeared was sanctified, so that Joshua was commanded to put off his shoes, was, no doubt, the very same whom all the angels of heaven worship."

\* Joshua, chap. 5, verses 12, 14, and 15.





W. H. POWERS - 52

JOHN W. KAY

J. MARSHALL - 1788

THE WALLS OF JERICHO FALL DOWN.



## THE WALLS OF JERICHO FALL DOWN.

THE first town besieged by Joshua after he had made his miraculous passage over the river Jordan, was Jericho, a considerable city in the tribe of Benjamin, about seven leagues from Jerusalem, and called the city of Palms, in consequence of the great numbers of those trees that grew upon the plain in which it stood. Before he commenced the siege, the Israelite general sent into the town two spies, who, after they had executed his orders, went into a house of public entertainment, kept by a woman named Rahab. When search was made after them, the hostess hid them under some stalks of flax which were drying upon the roof, and they thus escaped detection. After the search was over, her house being situated upon the city wall, and the gates being shut to prevent their escape, she let them down by a silken cord from a window which opened upon the country. For this service, Joshua ordered that, upon taking the city, the two spies should enter Rahab's house, and protect her and all her relations from violence, and that the whole of her property should be secured from plunder. The siege was undertaken at the express command of God, and was to be pursued as follows. All the army was to march round Jericho, accompanied by seven priests walking in procession before the ark, having in their hands trumpets made of rams' horns. This was to be repeated for six successive days. On the seventh day, the whole army was to pass in battle array round the city seven times, when, on a given signal, the priests were to blow their horns, and the people to shout, upon which the divine oracle declared that the walls should fall down, and the city be taken. These orders were obeyed to the minutest particular. "So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city\*." The point of time taken by the artist is the first crash of the tumbling walls, caused by the miraculous blast from the rams' horns, and the shout raised by the people. Joshua appears in the foreground, raising the voice of thanksgiving to God.

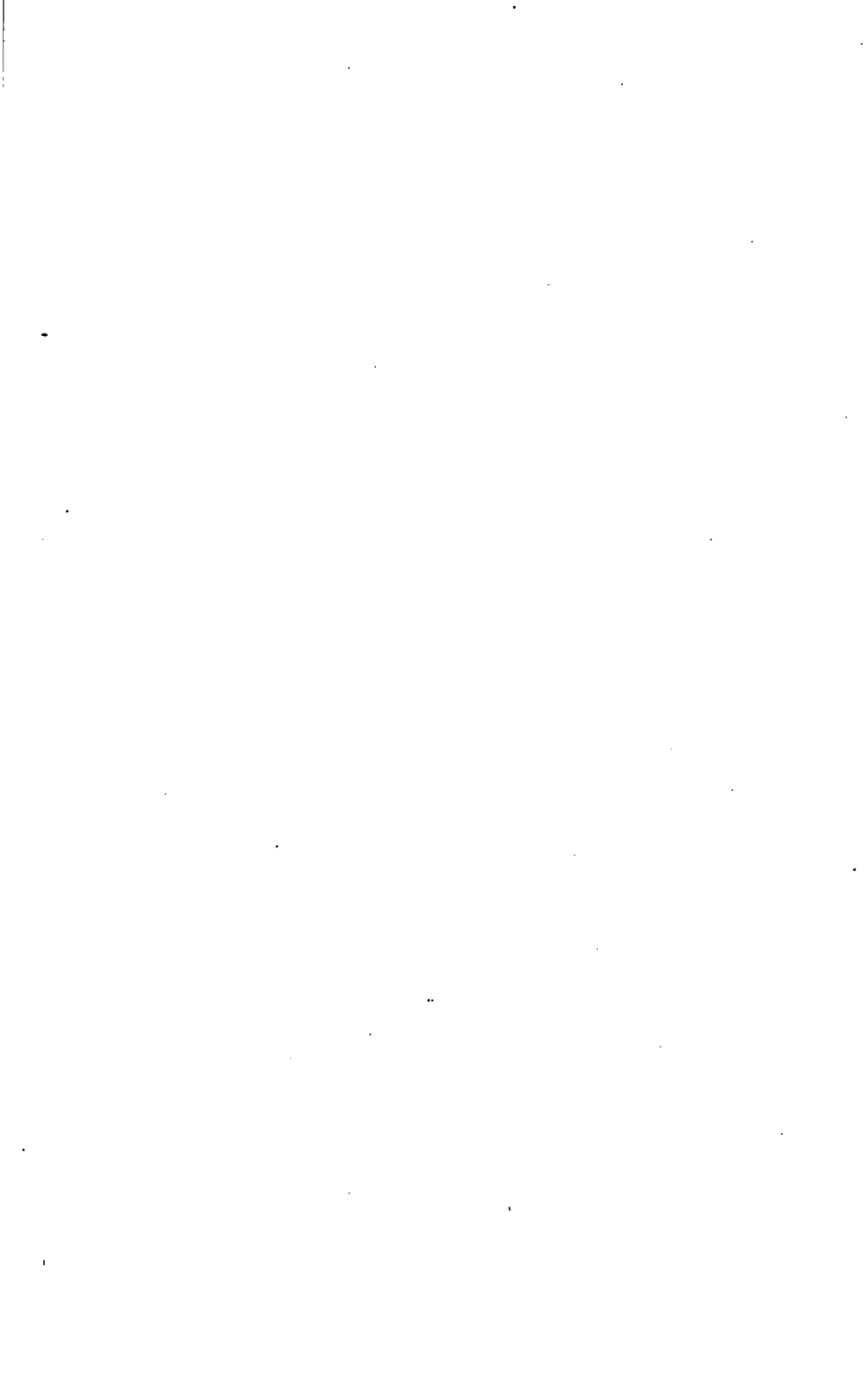
\* Joshua, chapter vi., verse 20.







JOSHUA COMMANDING THE SUN TO STAND STILL.



## JOSHUA COMMANDING THE SUN TO STAND STILL.

THE Gibeonites having by a crafty device beguiled Joshua into an alliance with them; in consequence of their desertion from the common cause and their league with the invaders of Canaan, four kings of the Amorites, under the command of Adonizedek, king of Jerusalem, confederated against Gibeon and encamped before it. The Gibeonites, unable to resist so powerful a combination, in their extremity sent to Joshua, who, coming immediately to their rescue, engaged the enemy and routed them. As the confederates fled from the pursuit of the victors they were overtaken by a storm of hail, which fell upon them in such large masses that few escaped alive; and in order to enable the host of Israel to accomplish their entire destruction, the setting of the sun was protracted, and the moon remained stationary in her course until the extermination of the Canaanites was completed. "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."\* In the illustration, Joshua is seen upon an eminence above the armies, in the act of commanding the sun to stay his course. Beside him are the high priests of Israel, whom the artist supposes to have borne the ark of the Covenant to the battle. On the summit of a distant hill appears the city of Gibeon, whence the Gibeonites are issuing to support their allies. They advance and attack the Amorites in the rear, already discomfited by the Israelites, who are pursuing them towards Bethhoron, which appears in the perspective above the camp of the confederates. In the extreme distance Mount Lebanon is just visible.

\* Joshua, chapter x, verses 12 and 13.





JAEK KILLETH SISERA.



## JAEK KILLETH SISERA.

AFTER the death of Ehud, the Israelites as they had before done, embraced the idolatries of the heathen. To punish them for this debasing vacillation, the Almighty delivered them into the hands of Jabin, who, assuming the title of King of Canaan, fixed his imperial residence at Hazor. Having appointed Sisera, an experienced general, to the command of his army, he ordered him to attack the Israelites, already appalled at his formidable preparations. In the midst of their dismay, Deborah, an eminent prophetess, who had become a person of considerable repute in Israel as a dispenser of justice, induced Barak, after some unmanly reluctance on his part, to march against Jabin's general. Barak posted his army in an advantageous position on Mount Tabor, and there awaited the enemy's approach. Sisera, in the full confidence of victory, advanced without delay from Harosheth, crossed the river Kishon, and encamped at the foot of the mountain, in hopes of cutting off the Hebrew leader's retreat. But Barak, anticipating his purpose, marched suddenly forward, and coming unexpectedly upon the hosts of Canaan, engaged and totally routed them. Sisera, seeing his army discomfited, fled for security to the tent of Heber the Kenite, who being absent, the Canaanitish general claimed the rights of hospitality from his wife, as Heber was Jabin's ally. Deceived by her promise of protection, and having refreshed himself with a draught of milk, first claiming from her a promise to admit no one into the tent, he lay down upon the floor and fell asleep, when his treacherous hostess "took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground (for he was fast asleep and weary); so he died."\*

\* Judges, chap. iv. verse 21.







R. WESTALL, R.A., FE.

JUD. XIII. 19.

C. GREY, SC.

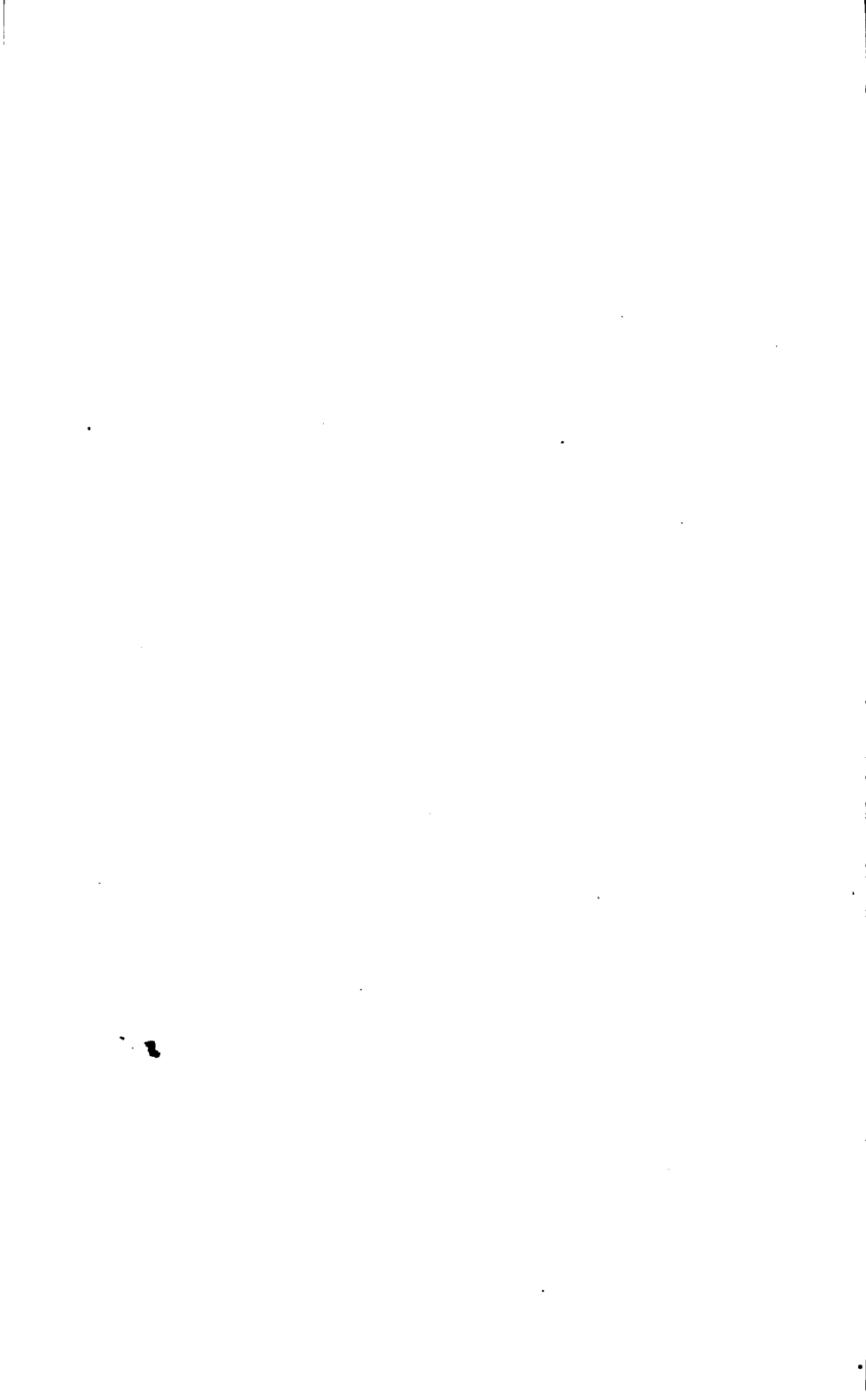
MANOAH'S SACRIFICE.



## MANOAH'S SACRIFICE.

UNDER the administration of the judges, Israel had enjoyed a peace of more than twenty years' duration, when the people again provoked God, as they had before done, by the most abominable impieties. The Philistines now, taking advantage of the security in which a long peace had involved the Israelites, invaded their territories, and reduced them to great distress. It was at this period that the Almighty raised up a deliverer in Sampson, who discomfited the Philistines in every encounter, and rendered himself a terror to those enemies of his nation. His birth was attended with some remarkable circumstances. His mother having been a long time barren, was visited by an angel, who assured her that she would shortly bear a son, who should be a Nazarite, that is, a person dedicated to God from his birth. Upon this assurance the woman, whose name is nowhere recorded in Scripture, sought her husband Manoah, and related to him the divine promise; he immediately petitioned the Almighty to grant him an interview with his messenger. The requisition was complied with. The angel soon after appeared to the woman as she was in the field, where she was probably engaged in some agricultural occupation; she immediately sought her husband, who, being apprised of the circumstance, demanded of the heavenly messenger what he should do with the child, when the injunctions which had been before given to his wife were repeated to him. Upon asking the name of the messenger, Manoah received a rebuke. Then "Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord, and the angel did wondrously," (that is, acted in a supernatural manner, probably in bringing fire out of the rock to consume the sacrifice,) "and Manoah and his wife looked on. For it came to pass when the flame went up towards heaven from off the altar, that the angel of the Lord ascended in the flame of the altar; and Manoah and his wife looked on it, and fell on their faces to the ground\*."

\* Judges, chapter xiii., verses 19, 20.



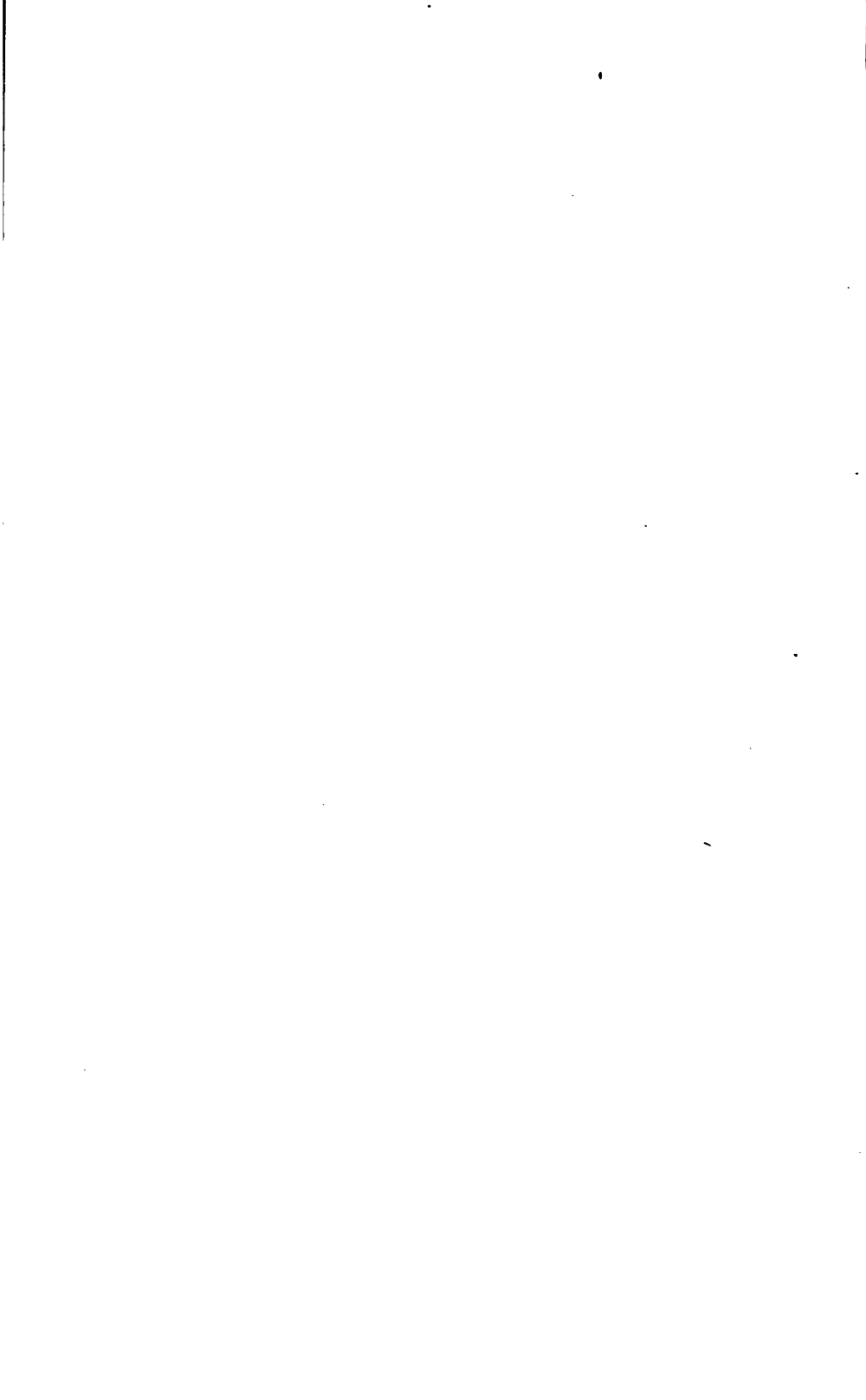


C. KESWICK.

JUD. XVI. 19.

W. H. BENTLEY, DEL.

DELILAH AND SAMPSON.



## DELILAH AND SAMSON.

THE extraordinary prowess of Samson had rendered him so formidable a foe to the Philistines, that they made many efforts to get him into their power, which he invariably baffled. Having suffered himself to be bound with new cords exceedingly strong, as soon as his enemies approached to seize him he burst the cords as if they had been threads, and having no weapon at hand he took the jaw-bone of an ass which happened to be lying near, and with it slew no less than a thousand men. Soon after this exploit, despising the power of the Philistines, he went to Gaza, and entering the house of a courtesan remained there till midnight. Having received intelligence that the men of the city were approaching to secure him, he arose, took the two gates of Gaza, with all their appurtenances, posts, bars, and chain, placed them upon his shoulders and carried them to the top of a hill, that is before Hebron, which is supposed by some commentators to have been twenty miles distant. Shortly after this, however, that unfortunate event befel him which was the ultimate cause of his death. Happening to meet with a beautiful woman, named Delilah, in the vale of Sorek, a place famous for its vines, he fell in love with her, but whether he married her or took her as a concubine does not appear, though the general character of Samson renders the latter at least probable. The chief men among the Philistines observing the madness of his passion, bribed this mercenary woman to extract from him the secret of his wonderful strength. Having secured the bribe, she at length succeeded in winning from him the important communication, which was, that his vigour lay in the preservation of his hair. This she immediately revealed to his enemies, and having lulled him to sleep with her caresses, she "called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him."\*

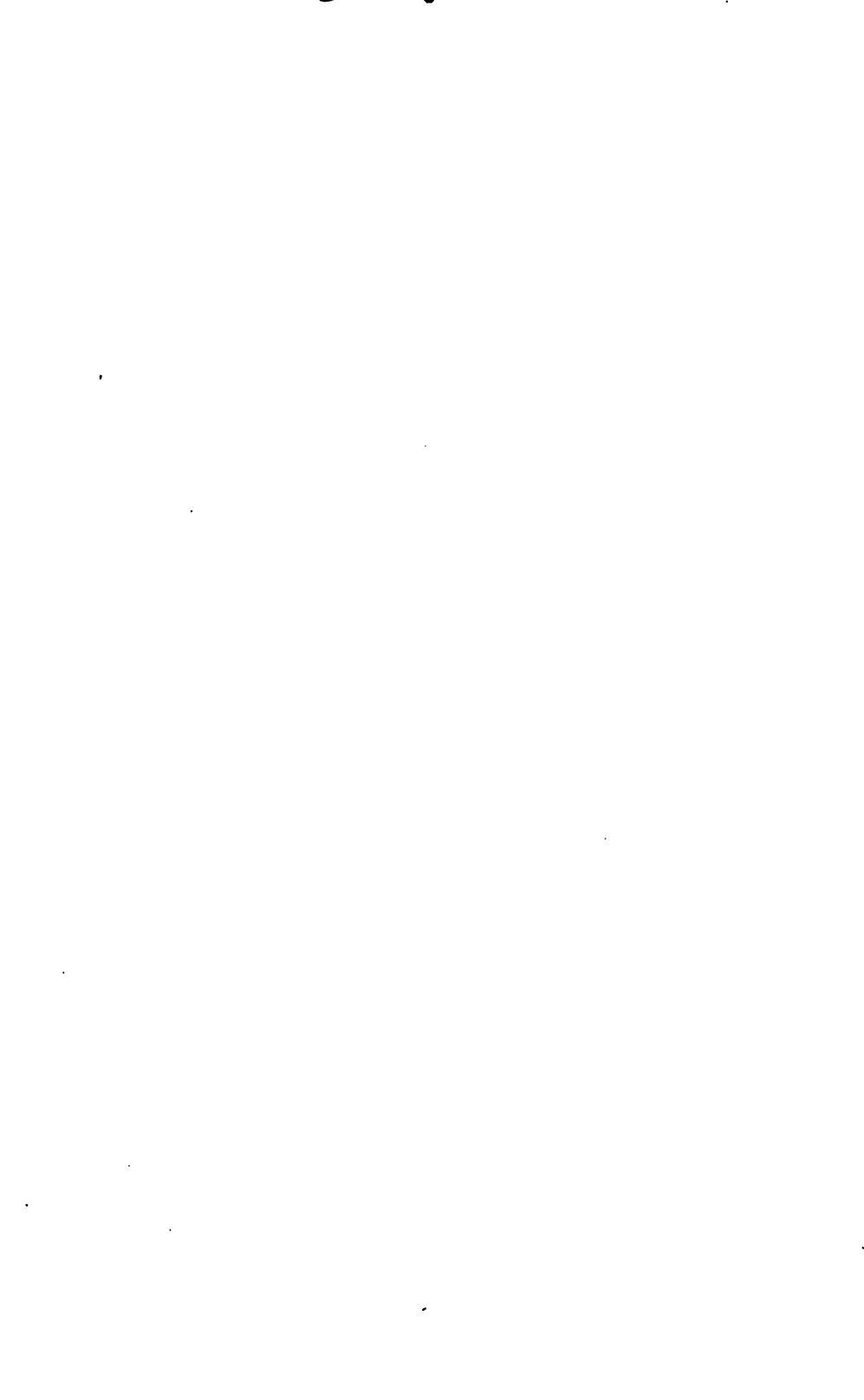
\* Judges, chapter xvi. verse 19.







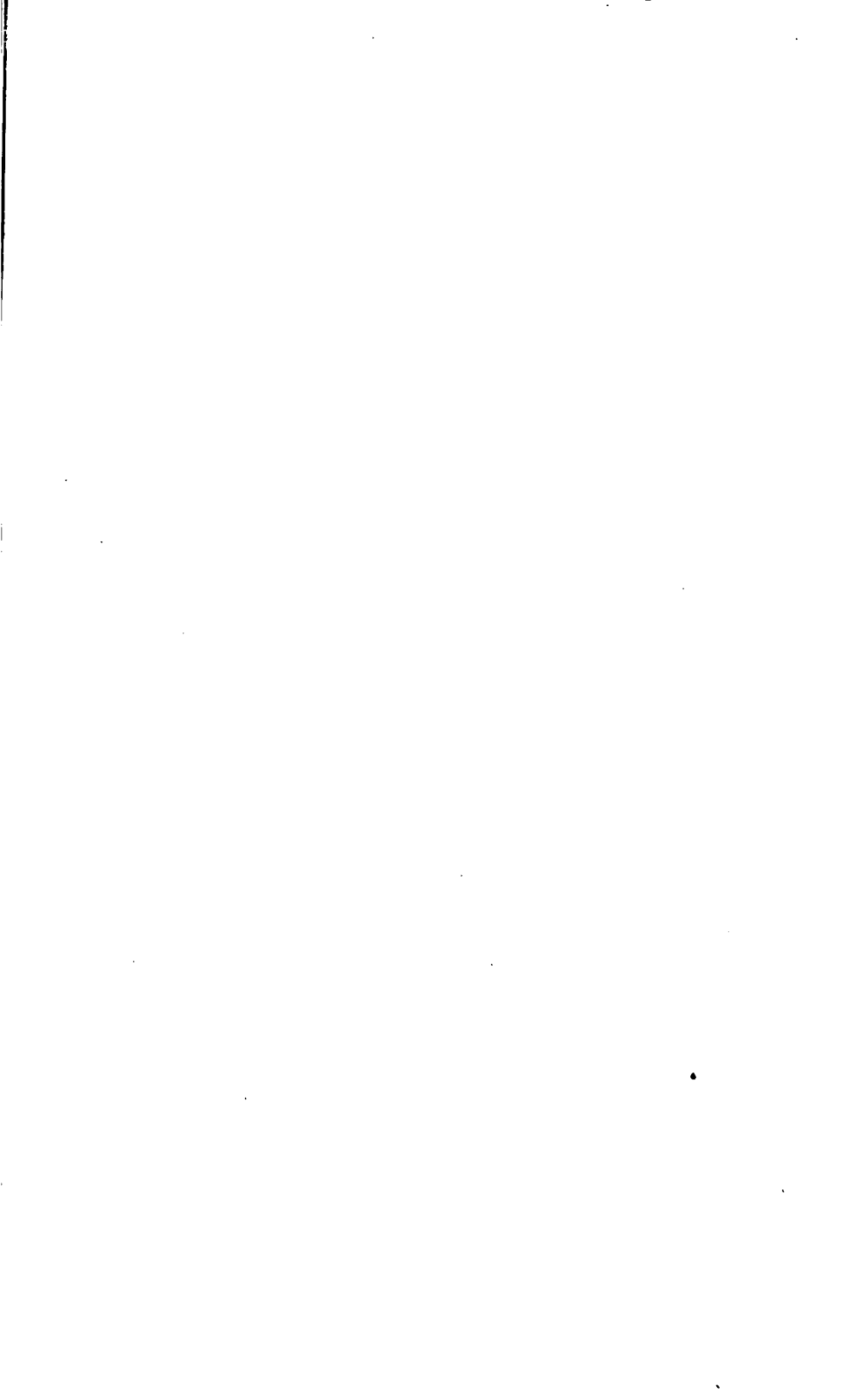
THE DEATH OF SAMPSON.

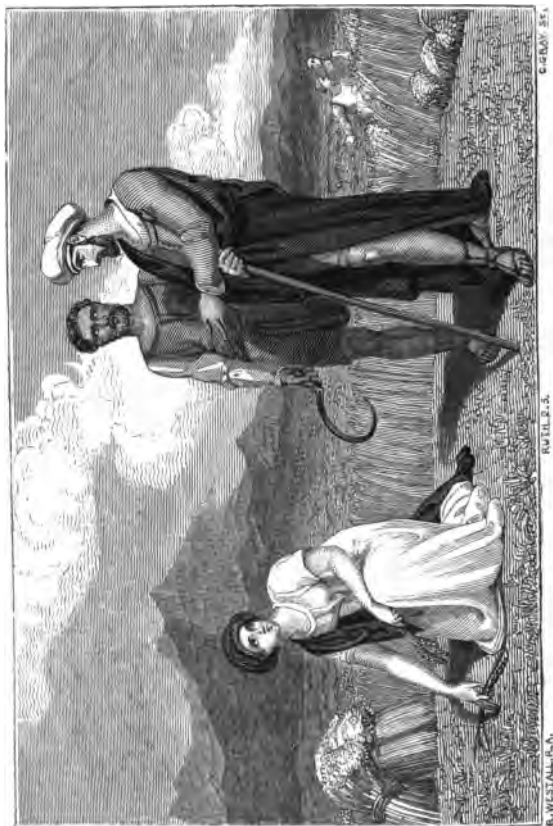


## THE DEATH OF SAMPSON.

No sooner had Sampson fallen into the snare laid for him by Delilah than he was seized by the Philistines, and cast into prison in their city of Gaza. Here he remained about a year in solitary confinement, no doubt exposed to the severest privations, as he was in the power of a cruel and revengeful enemy. He was bound in strong fetters of brass, and "did grind in the prison-house," as slaves were accustomed to do, subjected to the most degrading indignities. In the course of time his hair grew to its original length; thus, although his great strength was interrupted by losing those consecrated locks wherein that strength lay, it was renewed as soon as they had attained their former growth. About this time, the princes of the Philistines, not in the least suspecting that his vast bodily energies would ever be restored, assembled in the temple of Dagon to commemorate the deliverance from their most formidable enemy. Being a day of national festivity, all the princes and nobles were present before that huge idol, to which they bowed in senseless adoration. After they had performed their impious devotions, the feast was spread for them, and, "when their hearts were merry," they sent to the keeper of the prison, commanding that Sampson should be brought before them, in order that they might amuse themselves at his sufferings, and triumph in his degradation. When they had "made sport with him" for some time, indignant at their unmanly cruelty, Sampson desired his guide to allow him to seat himself against the pillars that supported the edifice, in which his cowardly foes were deriding him, and which was at this time full of people both above and below the galleries. His request was no sooner complied with than he "took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and the other with his left. And Sampson said, Let me die with the Philistines; and he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein; so the dead which he slew at his death were more than they which he slew in his life\*.

\* Judges, chapter xvi., verses 20 and 31.





RUTH GLEANING IN THE FIELD OF BOAZ.



## RUTH GLEANING IN THE FIELD OF BOAZ.

DURING the forty years' peace which ensued upon Deborah's triumph over Sisera, general of Jabin's forces, the Israelites incurred the anger of God, who visited them with a grievous famine; in consequence of which a man of Bethlehem, named Elimelech, with Naomi his wife, and his two sons, Mahlon and Chillon, went to dwell in the land of Moab. Elimelech died there, and his sons married two women of the country named Orpah and Ruth. About a couple of years after these marriages the young men died, when Naomi, their mother, having determined to return to her own country, requested the widows of her sons so remain in their native land, probably being unwilling to introduce her heathen relatives among the people of her own nation. Orpah took leave of her mother-in-law with tears and lamentations, but Ruth was determined to accompany her, and her appeal was so earnest, that Naomi at length consented. They quitted Moab, and reached Bethlehem about the time of barley harvest. Naomi had a rich relative, named Boaz, in whose fields Ruth proposed gleaning, and it so happened, that while she was thus occupied, Boaz saw her, and, being struck with her beauty, inquired of the person that was appointed to overlook the reapers who she was. "Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?" Having ascertained that she was the daughter-in-law of his kinswoman, Naomi, he treated her with a most delicate and tender gallantry. When Ruth related the kind reception she had met with from Boaz, the wily mother-in-law instructed her how she should act, in order to strengthen the favourable impression already made upon her kinsman, the end of which was, as Naomi had foreseen, that Boaz married the beautiful Moabitess. This is one of the most beautiful episodes in the Bible, and the whole narrative is very touchingly detailed in the book of Ruth.

\* Ruth, chapter ii., verse 5.







SAMUEL AND ELI.

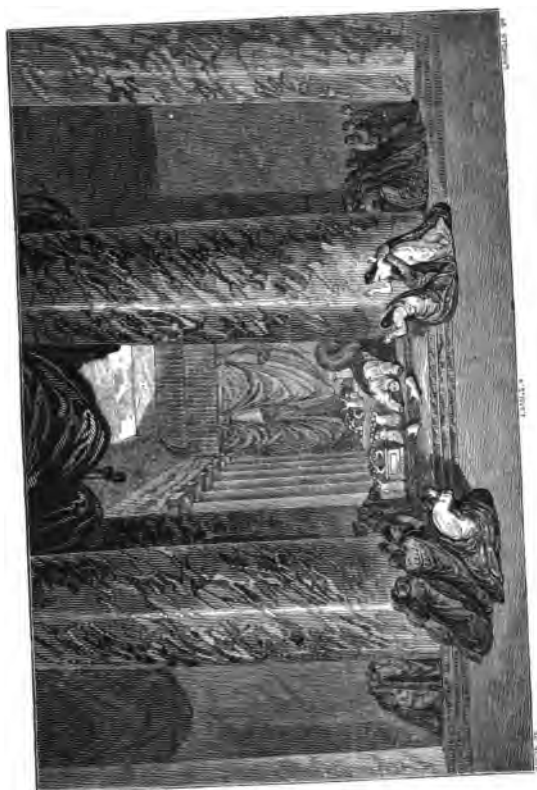


## SAMUEL AND ELI.

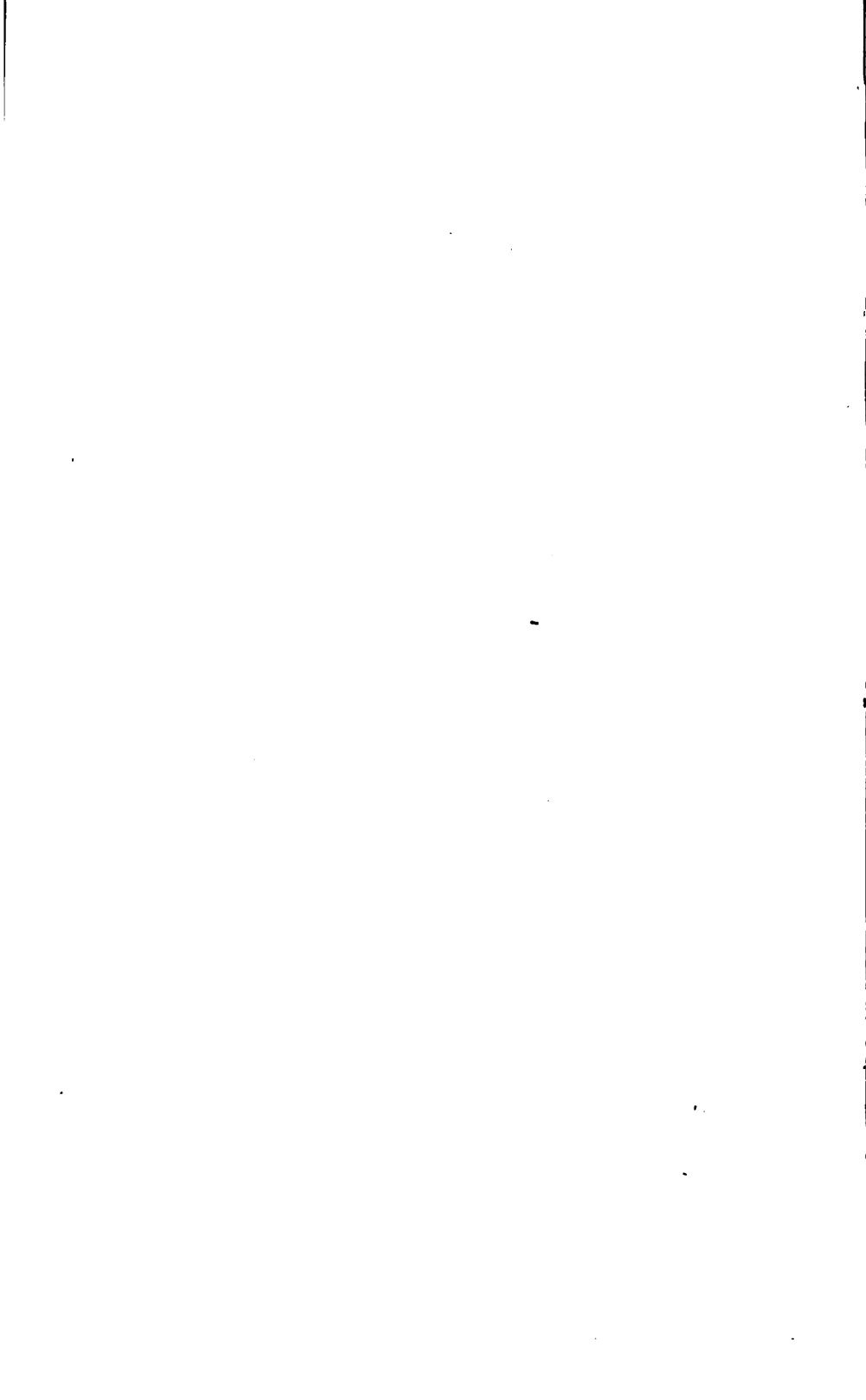
AFTER the birth of Samuel, when he had attained a competent age, his mother brought him to Shiloh, and having made a vow to devote him to the service of that God who had removed her barrenness and blessed her with a son, she presented him to Eli the high priest, in order that he might be instructed in the service of the tabernacle. The old man immediately received him, and girded him with a linen ephod, which was not a sacred garment, but one of mere honorary distinction, and worn by the subaltern ministers. It was a short tunic that hung loose from the shoulders without a girdle. As Samuel was too young to be admitted to the sacred office, it was a very distinguished honour to be so clothed. Now it happened that the two sons of Eli, Hophni and Phinehas, were great profligates, ill-using the men who frequented the tabernacle, violating the women, and profaning the sacrifices. The father, though aware of their licentiousness, instead of chastising them, suffered their gross offences to pass with merely a slight rebuke. The Almighty was so incensed at this weakness on the part of his holy delegate, that after having warned him of the misery that should befall his house in consequence of the depravity of his two sons, called Samuel to the prophetic office, and made him the instrument of more fully communicating to the unhappy Eli the doom with which he was about to visit him. Perceiving that Samuel had received a divine communication, the venerable man, suspecting, probably, that he himself was the subject of it, charged the young prophet, in the most solemn form of adjuration, to reveal to him what the Lord had declared, "And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good."\* The death of his sons and his own almost immediately followed.

\* 1 Samuel, chapter iii. verse 18.





THE FALL OF DAGON.



## THE FALL OF DAGON.

As a punishment to Eli for the misconduct of his sons, whom he neglected to correct, God caused the Israelites to be discomfited before the heathen. They were vanquished by the Philistines with great slaughter, the two libertine sons of the high priest being among the slain, and the ark of the Lord fell into the enemy's hands. Upon hearing the disastrous result of the conflict, the venerable hierarch, being heavy and very old, fell from his seat, dislocated his neck, and died, after he had held the sacerdotal office forty years. The Philistines, elated at having obtained possession of the ark, carried it in triumph to Ashdod, one of their principal cities, and placed it in the temple of their god, Dagon, close by his image. "When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord, and they took Dagon and set him in his place again. And when they arose early on the morrow morning, behold Dagon was fallen upon his face to the ground before the ark of the Lord, and the head of Dagon and both the palms of his hands were cut off upon the threshold, only the stump of Dagon was left to him."\* This heathen idol represented a monster half man and half fish, whence some derive its name from Dag, a fish,—fish and pigeons being sacred to this monstrous deity of Ashdod. In the picture the image is seen prostrate before the ark of the Lord, which was a posture of the most humble adoration, as if to show to the Philistines the supremacy of the God of Israel, that he was a God above all Gods. The people of Ashdod are seen thronging to the temple to offer their adorations to the idol, when they are overwhelmed with consternation at beholding the object of their profane worship cast headlong upon the floor of the sanctuary before the ark of the Lord.

\* 1 Samuel, chap. v. verses 3, 5, and 6.







SAUL AND THE WITCH OF ENDOR.



## SAUL AND THE WITCH OF ENDOR.

WHEN Saul was menaced by the Philistine army, encamped at Shunem, a city belonging to the tribe of Issachar, fearing the issue, and apprehending, from his numerous delinquencies, that God had abandoned him, the dejected king adopted a singular expedient to ascertain the result of a conflict with the enemy. He had assembled his forces upon Mount Gilboa, whence he could overlook the encampment of the foe. Losing his confidence at the sight of their prodigious numbers, he determined to consult a celebrated sorceress living at Endor, a small town belonging to the tribe of Manasseh, and about eight miles from that part of Mount Gilboa where the army of Israel was encamped. In conformity with this resolution, Saul visited Endor in disguise, accompanied only by two attendants upon whose fidelity he could rely. Coming by night to the woman's house for the better security against surprise, Saul desired her to raise up him whom he should name unto her. Having assured her of indemnity against punishment for the exercising of her unlawful calling, he commanded that she should call up Samuel. This she immediately did, and learnt from the spectre that it was Saul who had commanded her to raise the dead prophet. "And the king said unto her, What sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself." \* This fully explains the picture. The apparition inquiring why he was raised, was answered by the trembling king that he was about to be attacked by the Philistines, and being deserted by God in his distress, he desired to know of Samuel what he should do. The answer was woefully prophetic: he was told that the next day his army should be routed by the enemy, and he and his sons slain. The prediction was accomplished.

\* 1 Samuel, chapter xxviii., verses 13, 14.





J. MARTIN, PR.

1 SAM. XXVI. 5.

LANDRELL, SC.

DAVID FINDETH SAUL ASLEEP IN THE TRENCH.

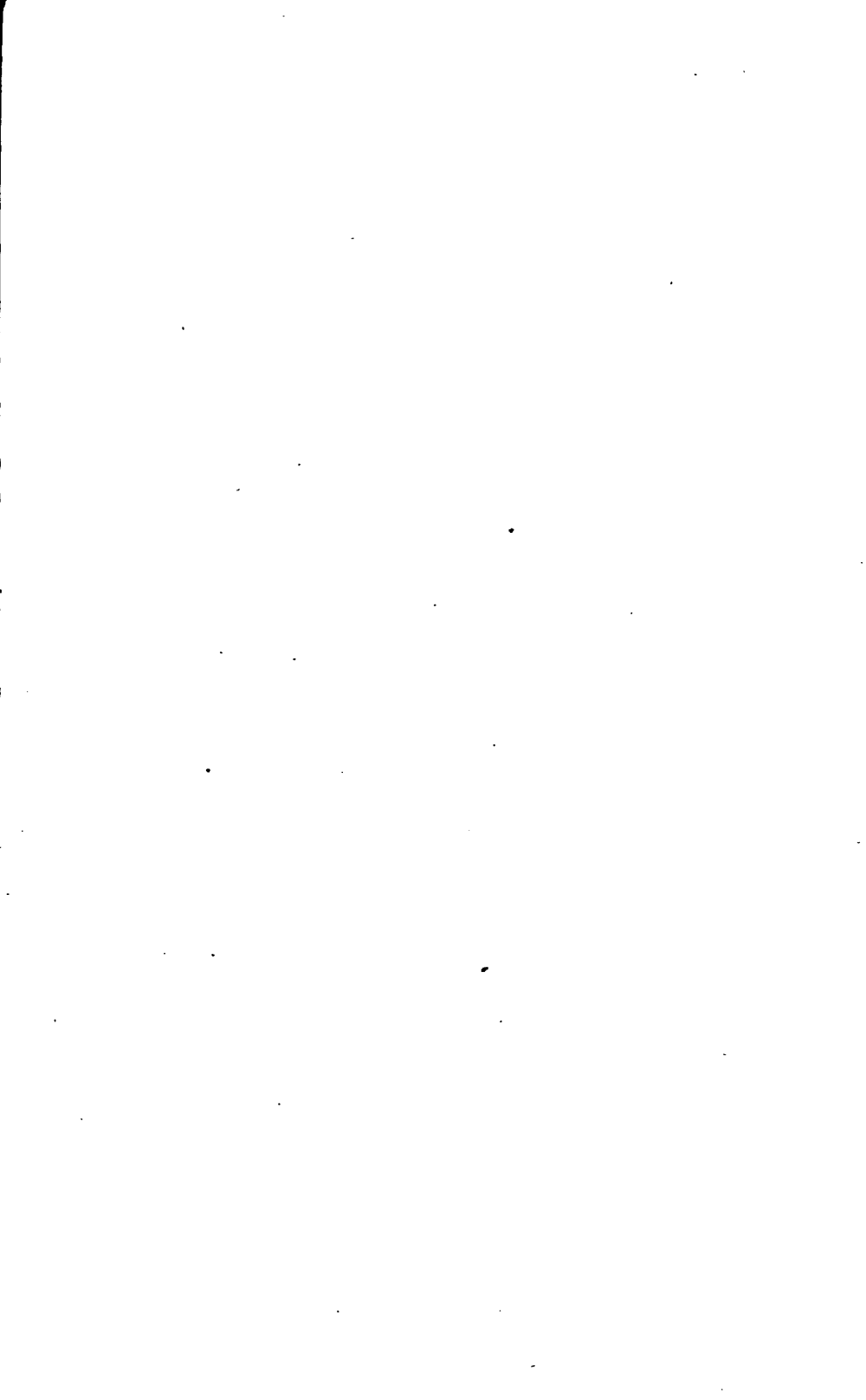


## DAVID FINDETH SAUL ASLEEP IN THE TRENCH.

SAUL having learned from the Ziphites where David had concealed himself in order to escape his vengeance, took with him three thousand men, and encamped in the neighbourhood of Hachilah, a hill among the defiles of which David and his men had sought refuge from the royal tyranny. Anxious to ascertain the strength of Saul's army, "David arose, and came to the place where Saul had pitched his tents: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him\*." David was accompanied upon this occasion by his nephew Abishai, who, when he found that Saul and all his host were wrapped in sleep, proposed putting the king to death at once, and thus securing his uncle's future safety; but to this David objected, considering it a crime of the highest enormity to slay the Lord's anointed. In order, however, that he might prove his forbearance at a suitable time, he desired Abishai to remove to their secret abode in the mountain, a cruse of water and a spear, which were placed at Saul's head. Then David, having retired to a distance, ascended an eminence, and in a loud voice upbraided Abner for his remissness in leaving his master exposed to the sword of an enemy. Upon which Saul, hearing his voice, rose, and perceiving the peril from which he had escaped through the generosity of the man whom he had so long and grievously wronged, invited his approach in accents of kindness and encouragement. David then expostulated with him much in the same manner that he had done after Saul's escape from the cave, adding to what he had formerly said, that by obliging him to quit the land of his nativity, the king had forced him to associate with heathens and idolators, by which he had reduced him to the necessity of joining in their unholy rites. Saul immediately acknowledged his error, charged himself with cruelty, applauded David's generosity, and gave him his most solemn assurance that he would never again make any attempt upon his life.

\* 1 Samuel, chapter xxvi., verse 5.







NATHAN REPROVING DAVID.



## NATHAN REPROVING DAVID.

DAVID having become enamoured of the wife of an officer in his army which was then besieging Rabbah, a chief city of the Ammonites, had criminal intercourse with her during her husband's absence, and concluded by sending private orders to his general, Joab, to have the husband slain. Accordingly, in an assault upon the Ammonitish city, being abandoned by the soldiers, as had been preconcerted between them and their general, the deserted Hittite was immediately surrounded by the enemy and slain. As soon as Uriah was dead, his wife made a show of mourning for him, though her sorrow was shortly "turned into joy" by her becoming the spouse of her sovereign upon the expiration of the days of her mourning. The happiness of the royal criminal and the adulteress, whose husband he had caused to be murdered, was soon interrupted by God sending a prophet to announce to David the penalty which he had incurred by this grievous crime. Nathan having represented to him in a beautiful parable a picture of his iniquity, induced the king, before he was conscious of the application of this parable to his own crimes, to pronounce himself deserving of the most exemplary chastisement. No sooner had Nathan obtained this admission from the royal offender, than with the sacred privilege which his prophetic office conferred upon him, he "said to David, thou art the man!"\* and concluded by foretelling at considerable length the miseries that would eventually befall his family, which would be preceded by the death of the issue of his criminal intercourse with the wife of Uriah. In the illustration, the king appears cowering under the awful denunciation of the prophet, who stands before him exercising the authority of a delegate of the Most High.

\* 2 Samuel, chap. xii. verse 7.





T. MURPHY, SC.

2 SAM. XVIII. 9.

J. MARTIN, PR.

DEATH OF ABSALOM.



## THE DEATH OF ABSALOM.

ABSALOM, taking advantage of his father's indiscreet partiality towards him, determined to usurp the crown, and, sending emissaries throughout Israel, ordered himself to be proclaimed king at Hebron. He was almost immediately acknowledged by the great majority of the nation. Multitudes daily flocked to his standard. David, therefore, fled from Jerusalem, whither Absalom immediately repaired, and was acknowledged sovereign. Ahithophel advised him to pursue his father with an army; but Hushai, who pretended to take part in his rebellion, and to be a bitter enemy of the deposed monarch, diverted him for the moment from this unnatural purpose. Shortly after, however, Absalom marched against David with a numerous army, and having crossed the river Jordan encamped near the spot where his father had retired. David had a comparatively small but resolute band commanded by Joab, Absalom's uncle, one of the most experienced officers of his time. After a short conflict the rebel army was defeated with the loss of twenty thousand men slain upon the field of battle. When Absalom perceived the sad reverse which had overtaken him, he fled through the forest of Ephraim. "And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away\*." Thus, that beautiful hair, of which he felt so vain, ultimately proved his destruction; for while he was suspended from the branch of the oak, Joab, having received information of his disaster from a soldier who had been in pursuit of the retreating troops, took three darts, and coming to the oak on which the rebellious prince was hanging, thrust them through his heart; after this ten of Joab's armour-bearers surrounded and despatched him; then, taking his body from the tree, they threw it into a pit in the wood and covered it with a heap of stones. When his melancholy end was communicated to David, he mourned for him "with overmuch sorrow."

\* 2 Samuel, chapter xviii., verse 9.







C. NESBITT.

I. KINGS. C. I. V. 33.

R. WESTALL. RA.

DAVID RENEWETH HIS OATH TO BATHSHEBA.



## DAVID RENEWETH HIS OATH TO BATHSHEBA.

ADONIJAH, David's eldest surviving son, presuming upon the partiality of his aged father, whose years and increasing infirmities rendered it more than probable that another sovereign must shortly sit upon the throne of Israel, determined, if possible, to be proclaimed king. For this purpose, he seduced Joab, general of the forces, and Abiathar, the high priest, to espouse his cause. By their advice he invited all his brothers, except Solomon, to a sumptuous entertainment, when he unfolded to them his ambitious designs. Nathan, the prophet, having gained intelligence of this, and knowing that Solomon was designed by his father to succeed him in his regality over Israel, informed Bathsheba of the conspiracy against her son, at the same time advising her to persuade David to issue an immediate proclamation appointing Solomon his successor. Bathsheba repaired to the king's apartment, and having acquainted him with the designs of Adonijah, besought him to confirm the oath which he had formerly made to her, by declaring that her son should succeed to his throne. To this he consented without the slightest reluctance, in the presence of Nathan the prophet, Zadok the priest, and Benaiah captain of his guards, whom he had summoned to his presence for the purpose of authenticating this solemn transaction. "The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon \*." In the picture, Bathsheba appears on her knees at the foot of the royal couch, and by her side are the prophet, priest, and captain of the guard. Behind stand several servants of the household.

\* 1 Kings, chapter i., verses 23, 24.





T. MORSE, SC.

1 KINGS, VIII. 2.

J. MARTIN, PR.

DEDICATION OF THE TEMPLE.



## THE DEDICATION OF THE TEMPLE.

THE Temple being finished, Solomon determined to postpone the dedication of it to the following year, as it was a year of jubilee. Some days before the feast of tabernacles, all the princes of the tribes and heads of families being assembled to solemnize so essential a rite, he commanded the priests and Levites to bring the different presents which David had bequeathed for the temple service. The numerous vessels appointed for the altar and sanctuary were next brought in, and lastly, with great solemnity, the Ark of the Covenant, and the Tabernacle of the Congregation. As soon as the Ark was deposited, the whole of the sacred building was filled with a miraculous cloud, upon which Solomon, prostrating himself towards the sanctuary, addressed a solemn prayer to God. "Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel. And it was in the heart of David my father to build an house for the name of the Lord God of Israel \*." He concluded by beseeching the Lord Jehovah to fulfil the promise which he had made to David in favour of his successors. The picture represents the court of the priests: Solomon is seen in the foreground, standing before the brazen sea, which appears in the centre of the area. The king is raising his hands towards heaven, in an attitude of holy supplication. Below, on his left, are the Levites, with their harps, chanting those spiritual songs appointed for the temple service. Beyond them is the brazen altar of sacrifice. It has an ascent by steps, being sloped like the roof of a modern dwelling-house. Three priests are seen near the summit conducting the sacrifices.

\* 1 Kings, chapter viii., verses 15, 16, 17.







F. W. B. 1844

1 KING, 11 V. 8.

H. W. B. 1844

THE WIFE OF JEROBOAM, AND AHIJA.



## THE WIFE OF JEROBOAM AND AHIJAH.

Nor long after the withering and restoration of Jeroboam's hand, as described in the thirteenth chapter of the First Book of Kings, the son of Jeroboam, a prince of great promise, fell sick. The father, anxious to know the probable fate of his child, prevailed upon his queen to disguise herself in the dress of an ordinary person, and repair to Shiloh, to inquire of the prophet Ahijah what was likely to be the issue of the prince's disorder. As the venerable man was blind, she conceived there could be little likelihood of his detecting her, her person more than probably being unknown to him, and consequently expressed no reluctance in acceding to the king's wishes. The whole matter, however, had been revealed to the prophet by a divine communication, and therefore "it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings\*." The indignant old man now upbraided Jeroboam with ingratitude to God, who had made him king, and distinguished him by such signal displays of his benefaction; charged him with impiety and apostacy in setting up images as objects of religious worship; foretold the extinction of his race, and the death of the child then sick; threatened grievous calamities to his people for their wickedness in conforming to the idolatrous worship which he had introduced among them, and then dismissed his royal visiter. On her return to the palace, she found the young prince in the agonies of death. This calamity did not deter the king from his impious career, and he was shortly after cut off in the midst of his sins. The print represents the venerable Ahijah, seated in his chair in a state of prophetic rapture, raising his hand and imprecating the divine malediction upon the race of Jeroboam. The queen has fallen to the earth under the shock of her feelings at hearing the awful denunciation of God's judgments. The attendant stands in mute astonishment at hearing his master declare the presence of the queen.

\* 1 Kings, chapter xiv., verse 6.







## ELIJAH AND THE WIDOW'S SON.

AFTER Elijah had announced to Ahab the famine with which God was about to visit his people on account of their apostacy from the true religion, the prophet, as soon as the divine threat was realised, retired to the brook Cherith, where he continued concealed for the space of a whole year, in order to avoid the persecution of Ahab's wicked queen. Here he was miraculously supplied with food every day by ravens, and the brook furnished him with a wholesome and refreshing beverage. At length, from the long continuance of drought, the brook dried up, and Elijah was in danger of perishing for want of water, when the Almighty commanded him to repair to Zarephath, or, as it is called in the New Testament, Sarepta, a city of the Sidonians, situated between Tyre and Sidon, where he had appointed a poor widow to entertain him. The prophet immediately took his journey to Zarephath, where the famine had already reached and spread over the whole neighbouring country. As Elijah approached the city, he met the poor widow without the walls, gathering sticks, and, upon asking her to give him a little water and a morsel of bread, she replied that the famine had reduced her to the last state of destitution, having only a handful of meal, and a little oil in a cruse, which she was going to make into a cake for herself and child, being the last meal she should be able to provide. The prophet, however, desired her to do his bidding; at the same time assuring her that she and her son should be supported during the famine by the merciful interposition of that God who had visited the land with dearth and drought. Relying upon the promise of the holy man, she obeyed his commands, after which she, her son, and Elijah, lived upon the meal and oil for the space of two years. During this period the widow's son fell sick and died, when she upbraided the prophet as the cause of her calamity: then "he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed\*." Having offered up a prayer to Heaven, "the soul of the child came into him again, and he revived†."

\* 1 Kings, chapter xvii., verse 19.

† Ibid., verse 22.







WIMPER, SC.

I KINGS, XVIII. 38.

J. MARTIN, PA.

ELIJAH'S SACRIFICE.



### ELIJAH'S SACRIFICE.

IN the third year of the famine with which God had visited the land of Israel on account of the impiety of Ahab, who encouraged the most abominable idolatries among his people, the Almighty sent Elijah to inform the wicked king that he should shortly send rain upon the earth. When Ahab first saw the prophet he began to upbraid him as the cause of the calamity under which his countrymen were then suffering; but Elijah, recriminating, fearlessly charged it upon the sins of the king. Ahab being a worshipper of Baal, the Tishbite declared that the gods which he worshipped were false gods, and that he would undertake to prove this if Ahab would summon his people to meet upon Mount Carmel, and bring thither the four hundred and fifty priests of Baal, together with the four hundred priests of Astarte, who were supported at Jezebel's table. This was accordingly done, when the prophet made the following proposal: that the priests of Baal should take an ox, cut it into pieces, lay it upon an altar, on which there was no fire, and that he would do the same, they calling the while upon their Gods and he upon his. Then the God who consumed the sacrifice by a fire from Heaven, whether Baal or the Lord Jehovah, should be confessed by the whole assembled multitude to be the only true God. This proposal was unanimously agreed to. The priests of Baal immediately prepared their oblation, and, after calling loudly upon Baal, cut themselves with knives to render him propitious, while Elijah mocked the impotence of their fanaticism. Their invocation remained unanswered. Elijah having prepared his sacrifice, called upon the God of all the earth, when fire descended in a stream from Heaven, "consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench \*." Thus the prophet triumphed, and all the false priests of Baal were immediately slain.

\* 1 Kings, chapter xviii., verse 38.





1 KINGS, XIX. 11

J. MARTIN, P.R.

T. MOORE, SC.

ELIJAH AND THE EARTHQUAKE.



## ELIJAH AND THE EARTHQUAKE.

No sooner had Elijah slain the prophets of Baal than intelligence of it was conveyed to the implacable Jezebel, who vowed an immediate and sanguinary revenge, of which she sent him word. The prophet in consequence quitted the dominions of Ahab, withdrew into the wilderness a day's journey from Beer-sheba, a town situated at the southern extremity of the Holy Land, and bordering upon the desert. Having walked all day, towards evening, overcome by fatigue, and depressed at the melancholy prospect before him, he cast himself under a juniper tree. Here he fell asleep, when he was awaked by a messenger from Heaven, who invited him to arise and refresh himself. Upon looking round him he saw close at hand a baked cake, and a cruse of water. Having partaken freely of this welcome repast, his strength was so renovated, and all his faculties so miraculously fortified, that "he went in the strength of that meat forty days and forty nights," without requiring any further nourishment until he arrived at Mount Horeb. Here he entered a cave, in which he lodged, and where the Almighty, by several emblematical displays of his power, made him not only sensible of his omnipotence, of which he was already fully assured, but gave him to understand that he would not fail to take vengeance upon the house of Ahab for its abominable idolatries. After the prophet had expressed his sore regret at the iniquities of God's people, the Lord said, "Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake\*." The print represents the prophet upon a ledge of the mountain, and before him the mighty wind is rushing, which rends asunder the rocks and cleaves the solid earth. The earthquake has already begun to give its awful warning of succession, but the man of God calmly stands awaiting the consummation of the Divine intention, which was ultimately revealed to him by the still small voice that followed the several manifestations of Almighty power, exhibited in the wind, the earthquake, and the fire.

\* 1 Kings, chapter xix., verse 11.





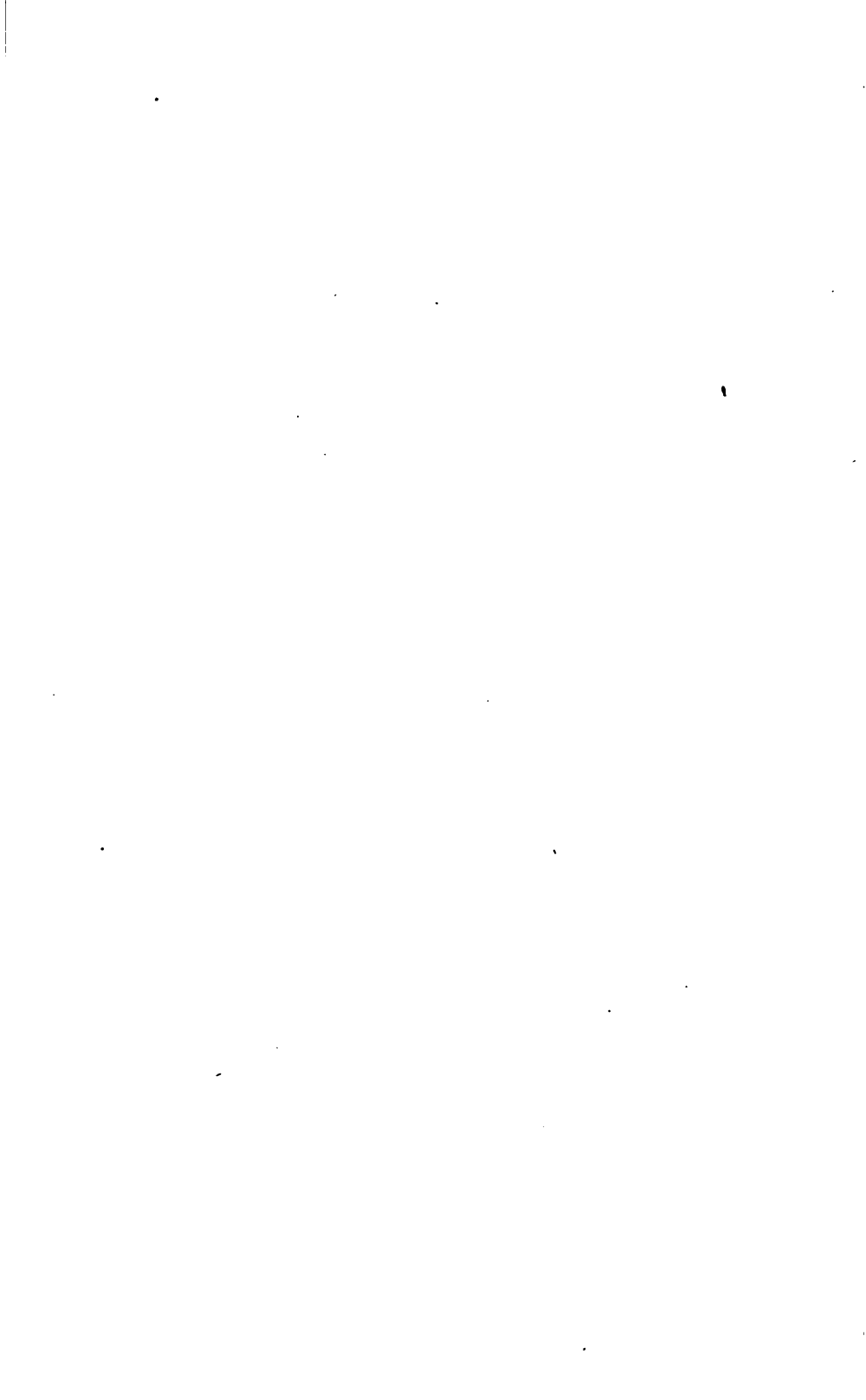


C. GUY, C.

SERMON, III. 17.

R. WESTALL, SC.

ELISHA ON HIS DEATH-BED.



## ELISHA ON HIS DEATH-BED.

SOON after Jehoash ascended the throne of Israel, the prophet Elisha fell sick, on which account the King of Israel came to visit him, and having mourned over him with tears, and declared what Israel would lose by his death, received Elisha's blessing and a prophetic promise of success against his enemies the Syrians. "And Elisha said unto him, take bow and arrows: and he took unto him bow and arrows. And he said to the king of Israel, put thine hand upon the bow: and he put his hand upon it: and Elisha put his hands upon the king's hands. And he said, open the window eastward: and he opened it. Then Elisha said, shoot: and he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them \*." The prophet soon after died. "Shooting the arrows," says Le Clerc, in his commentary upon the passage, "was a symbolical action, whereby the prophet meant to represent more fully and plainly to the king of Israel the victory which he had promised him against the Syrians. His shooting the first arrow eastward, or towards that part of the country which the Syrians had taken from his ancestors, was a declaration of war against them for so doing; and his striking the other arrows against the ground, as described in the eighteenth verse, was an indication how many victories he was to obtain. But his stopping his hand too soon, denoted the imperfection of his conquests, which did not please the prophet so well." In the accompanying illustration, Elisha appears upon his bed, pointing through the window towards the east, where lay those conquered lands which Jehoash was to redeem, according to the prediction of the dying man. The king has his bow bent, and is in the act of discharging an arrow in the direction pointed out by Elisha. Behind him stands a priest, ready to offer the last consolations of religion to the expiring prophet, together with an attendant of his household.

\* 2 Kings, chapter xiii., verses 15, 16, 17.





H. WHITE, SC.

2 KING, XIX. 35.

AN ANGEL SLAYETH THE ASSYRIANS.

J. MARTIN, PR.



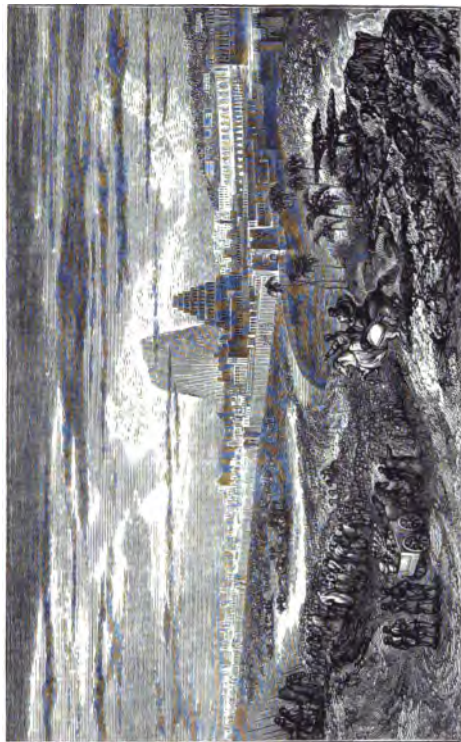
## THE ANGEL SLAYETH THE ASSYRIANS.

WHEN the Assyrian army was before Lachish, Sennacherib sent a peremptory message to Hezekiah king of Judah, commanding the surrender of Jerusalem. The unhappy king, terrified at the demand, rent his clothes, and put sackcloth upon his loins, then went into the Temple to humble himself before God, and despatched a message to Isaiah, informing him of the whole proceeding. The prophet sent an answer to the terrified king, advising him to treat with contempt the menaces of the tyrant, and commit himself to the protection of God, who would not suffer the heathen to prevail against Jerusalem. Just at this time news was brought to the Assyrian monarch that some part of his dominions were invaded by the king of Ethiopia, but before he raised the siege of Libnah, then invested by his troops, he sent another message to Hezekiah, if possible, more peremptory and insulting than before. This was delivered in a letter, which Hezekiah had no sooner read, than he went into the Temple and spread it before the Lord, imploring deliverance from the enemy. Meanwhile the Assyrian general having engaged and routed the Ethiopian army, marched towards Jerusalem, fully bent upon accomplishing its destruction. Flushed with his late victory, he had determined, not only to destroy all the inhabitants of the holy city, but to raze it to the ground. Hezekiah's terrors were now excited to the utmost pitch of distress, when he received assurance from Isaiah that God would not permit the capital of Judah, which he had taken under his protection, to be destroyed, but that the heathen, notwithstanding his vaunts, would be foiled in his undertaking. On the very night after this declaration of the prophet, while the army of the enemy was hushed in sleep, "the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four-score and five thousand: and when they arose early in the morning, behold they were all dead corpses \*."

\* 2 Kings, chapter xix., verse 35.







G. HARTER, SC.

2 KING'S XXIV. 16.

J. MARTIN, PA.

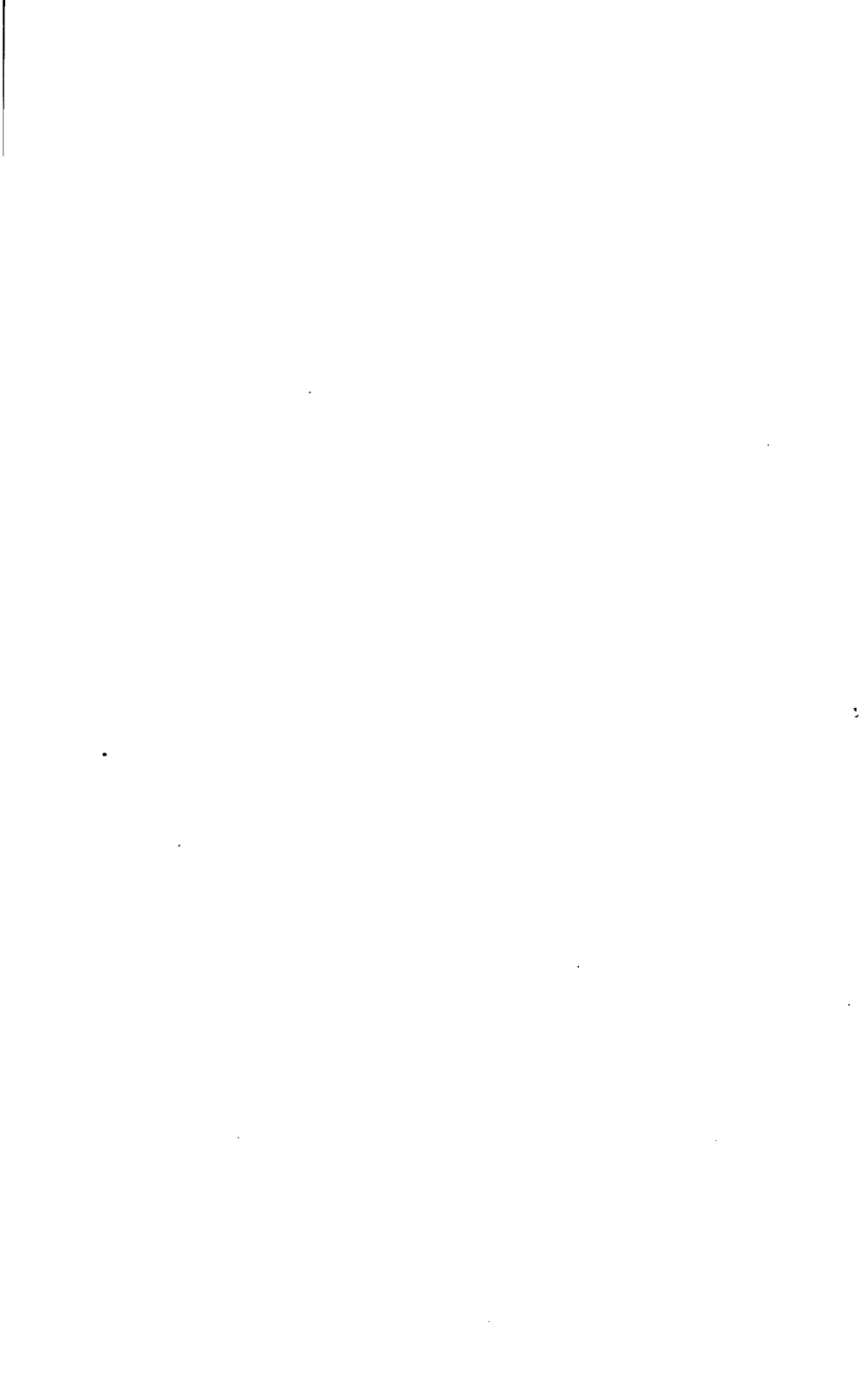
JERUSALEM TAKEN CAPTIVE INTO BABYLON.



## JEHOIAKIM AND THE PEOPLE OF ISRAEL LED INTO CAPTIVITY.

JEHOIAKIM ascended the throne of Jerusalem in the six hundred and tenth year before Christ, but continuing to follow the vicious course of his predecessor, he drew down upon himself the indignation of heaven, and was visited with a signal chastisement. Within a few years after his accession to the throne, having grievously oppressed the people with taxes to satisfy the avaricious demands of Pharaoh king of Egypt, who had placed him upon the throne, Nebuchadnezzar with a large army approached Jerusalem, to which he laid siege. Jehoiakim, who was a dastardly and weak prince, was so terrified at the approach of the Babylonish army, that he went out to meet the invader, accompanied by his mother and all the chief persons of his kingdom; and supplicating the clemency of Nebuchadnezzar, resigned his crown, and submitted to the degraded condition of a captive. He was immediately put in chains and sent to Babylon with his family, and a vast number of captives. This happened in the eighth year of his reign. Nebuchadnezzar not only made the king of Jerusalem and his people captive, but "he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon, king of Israel, had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths; none remained save the poorest sort of the people of the land."\* In the accompanying illustration, the immense host of the Jews are seen on their march as captives towards Babylon, which appears in the distance, its mighty walls laved by the river Euphrates, flowing in tranquil majesty beneath them. In the foreground are the waggons loaded with the rich spoils of the temple. On the left, behind the captives, appears the rear guard of the Babylonish army.

\* 2 Kings, chapter xxiv. verses 13 and 14.





2 CHRON. XXII. 11.

JOASH SAVED BY JEHOASHABAB.

R. WESTALL, R.A., PR.



## JOASH SAVED BY JEHOShABEATH.

ATHALIAH, daughter of Omri king of Samaria, and wife of Jehoram king of Judah, was, next to Jezebel, one of the most profligate women mentioned in sacred history. Upon the death of Ahaziah, who was slain by a party of Jehu's troops, which, pursuing him as he fled from the presence of the king, mortally wounded him in his chariot,—his ambitious mother usurped the kingdom, and, with a view to her political security, ordered all the children which Jehoram had by another wife to be destroyed, together with all their offspring. "But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not\*." Jehoshabeath was the sister of Ahaziah by a different mother; she was however the daughter of Jehoram, and therefore one of those whom the vindictive queen had doomed to destruction. While the royal mandate was in course of execution she escaped the family massacre, and taking the infant son of her late brother, kept him and his nurse concealed for the space of six years, in an apartment of the temple. How signally did the divine chastisements fall upon the families of the idolatrous kings of Israel! The whole offspring of Jeroboam, Baasha, and Ahab, was cut off. The kings of Judah, likewise, having contracted an affinity with the house of Ahab, and being by them seduced into the practice of idolatry, their families were destroyed by three successive massacres. First, Jehoram slew all his brethren: then Jehu put to death all his brother's children; and next Athaliah destroyed all that remained. Thus are human delinquencies visited with the severest punishments. In the print, Jehoshabeath is seen fleeing with the infant, accompanied by its nurse, from the destroyers of her relatives; when her husband, Jehoiada the priest, receives them, and conducts them into a place of security.

\* 2 Chronicles, chapter xxii., verse 11.







NEHEMIAH MOURNING OVER JERUSALEM.

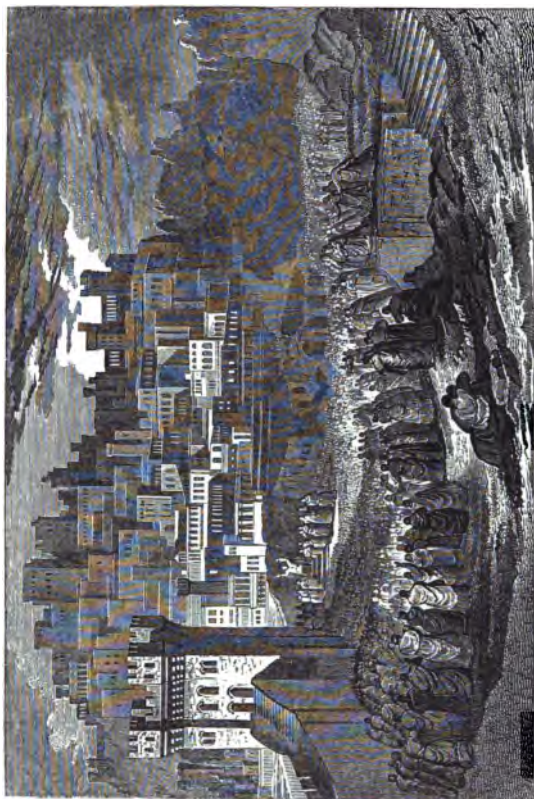


## NEHEMIAH MOURNING OVER JERUSALEM.

NEHEMIAH, who was cup-bearer to Ahasuerus, the Artaxerxes Longimanus, according to Dr. Prideaux, of Profane History, having been informed by some persons lately arrived from Jerusalem, that the city was in a deplorable state of desolation, was sorely distressed at the sorrowful recital. He learned to his great grief that its walls were broken down, its gates destroyed, and its inhabitants exposed to the incursions of their enemies, who were every day taking advantage of their unprotected state. The mournful relation affected him so deeply, that he "sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven \*." He supplicated the Almighty to favour the design which he entertained of beseeching the king's permission to repair to that capital, which had fallen into the most deplorable disorder, for the purpose of regulating the administration, and of ameliorating the condition of his miserable countrymen. When Nehemiah appeared the next time before the king, Ahasuerus, perceiving by his melancholy bearing that he was under some sorrowful influence, inquired what caused his depression. Encouraged by this condescension, the cup-bearer related to his royal master the cause of his distress, and, at the intercession of Queen Esther, the sovereign granted him leave to go immediately to Jerusalem to repair the walls, set up the gates, regulate her civil and ecclesiastical administration, and fortify the city against the incursions of its neighbours. He proceeded thither without delay; when, in spite of the opposition of Sanballat, a chief of the Cuthites or Samaritans, who were sworn enemies to the Jews, he eventually accomplished his purpose. In the print the artist has supposed him to have arrived by moonlight before Jerusalem; when beholding its external desolation, its walls broken down, and many of its gorgeous edifices overthrown, he goes apart upon an elevation where he can overlook the holy city, and "pours out his soul in tears."

\* Nehemiah, chapter i., verse 4.



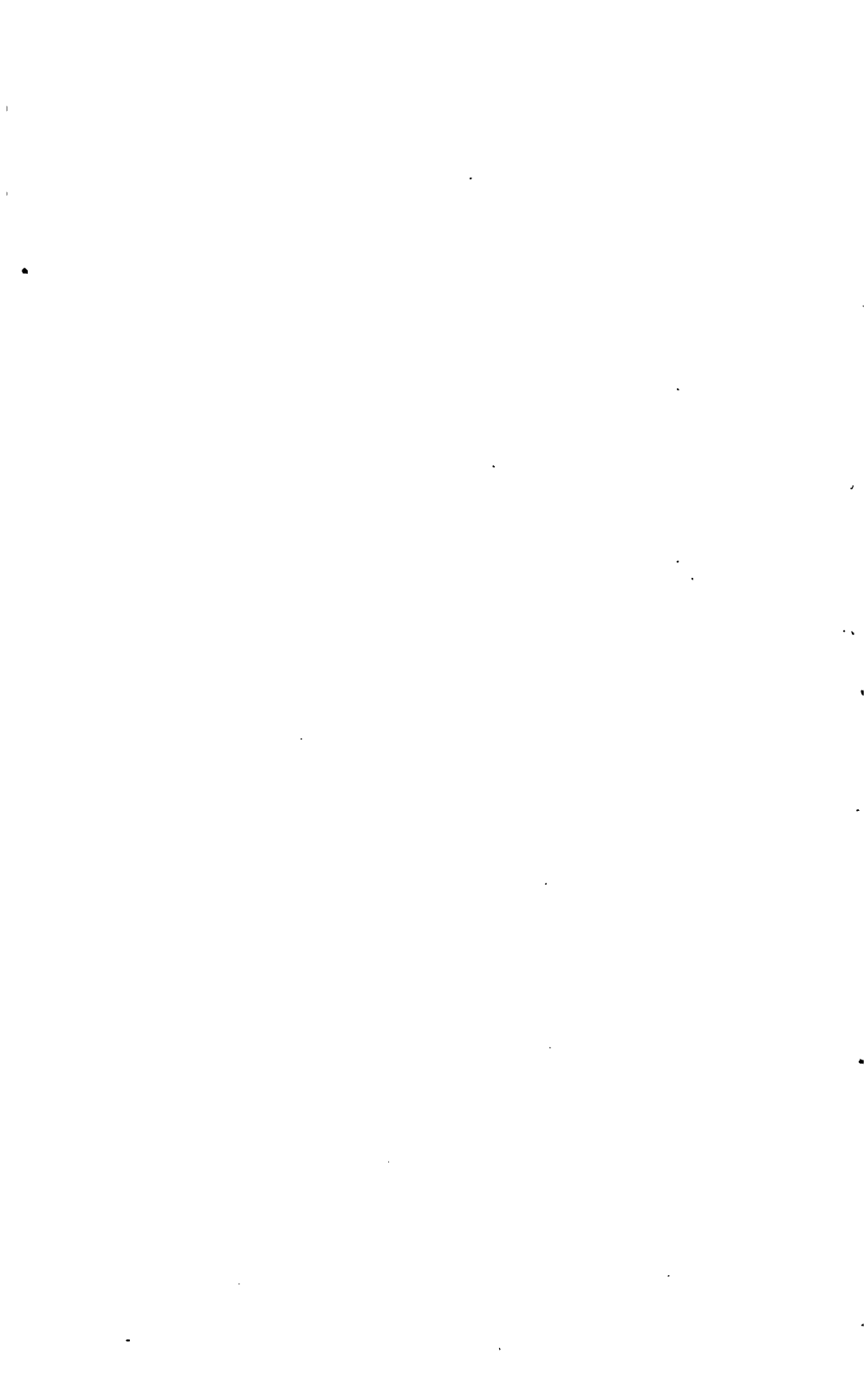


T. HODGKINS, SC.

NEB. VII. 3.

# EZRA READING THE LAW.

J. MARTIN, DEL.

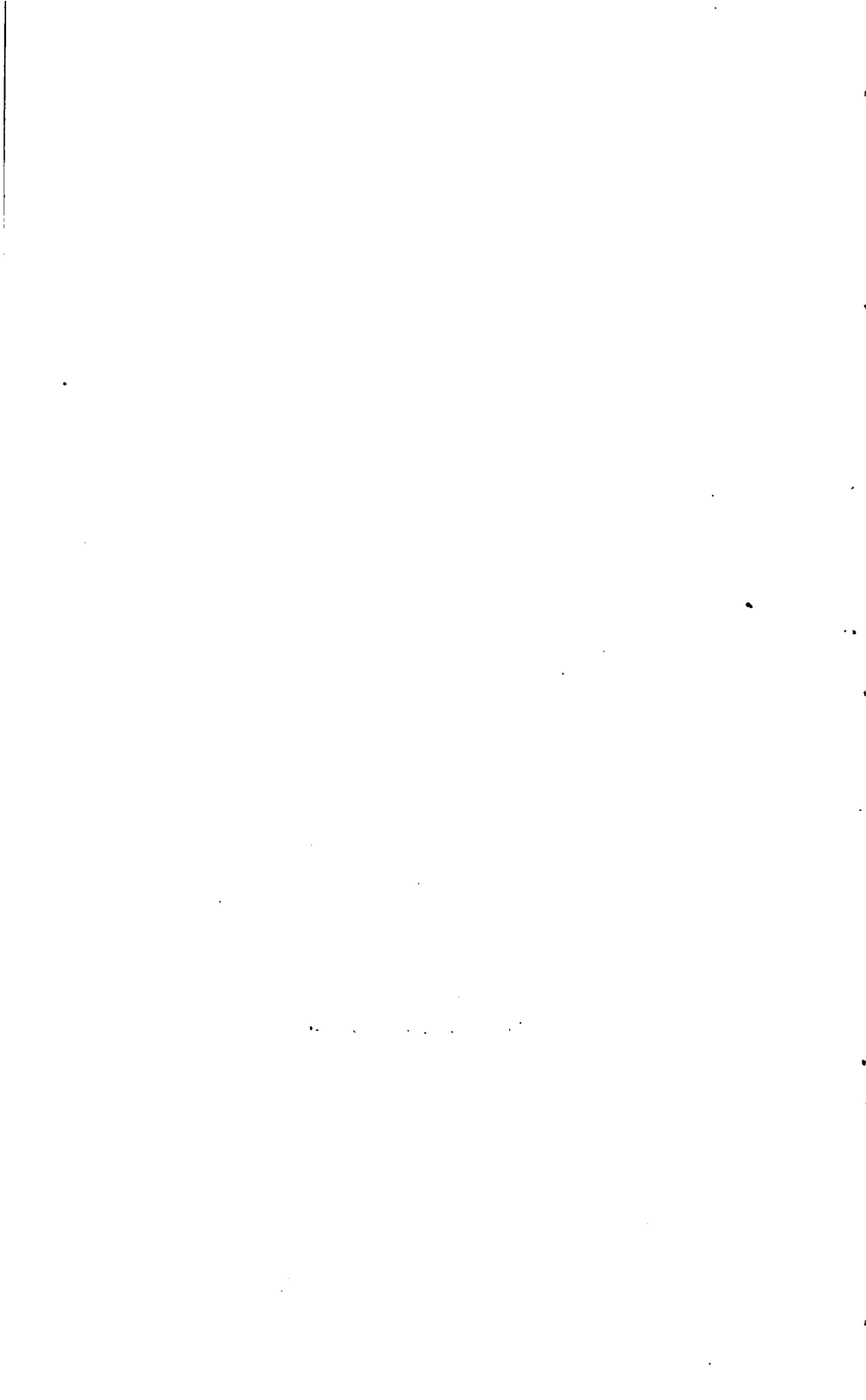


### EZRA READING THE LAW.

As soon as the walls of Jerusalem were rebuilt, after the return of Nehemiah, which was accomplished in fifty-two days, the governor ordered the signal success of his countrymen to be celebrated with suitable thanksgivings. "And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until mid-day, before the men and the women and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Ananiah, and Urijah, and Hilkiyah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah and Hashum, and Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground\*." In the accompanying illustration, Ezra appears upon a raised pulpit of wood, just before one of the principal gates of the city, accompanied by the Levites, mentioned in the text, who are supposed to have severally assisted him, when he was weary, as the sacred ceremony occupied several hours, from morning to mid-day.

\* Nehemiah, chapter viii., verse 1-9.







ESTHER KISSING THE SCEPTRE.

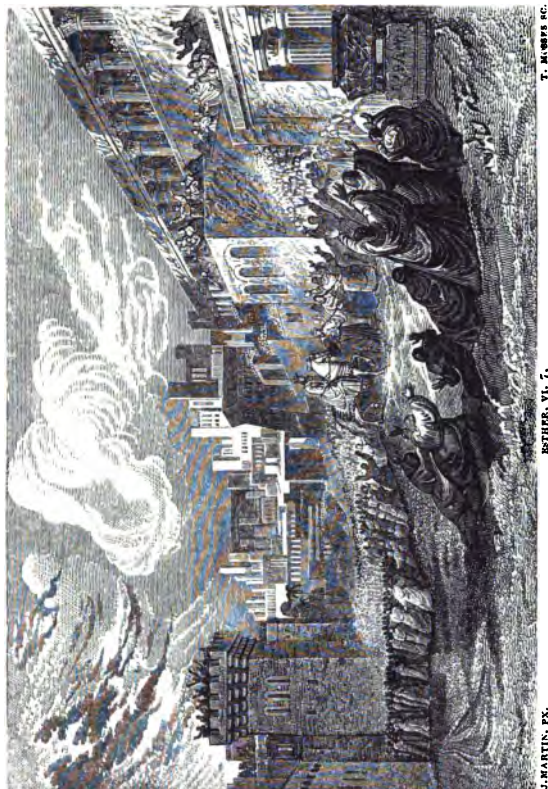


## ESTHER TOUCHING THE SCEPTRE.

ESTHER was a jewess of the tribe of Benjamin. Being left an orphan, her uncle Mordecai became her guardian. Ahasuerus, the reigning king of Persia, having divorced his queen Vashti because she refused to appear before his court, which he had summoned for the purpose of beholding and admiring her beauty, ordered search to be made throughout his dominions for the most lovely woman, that he might elevate her to share his throne. Esther was selected, and immediately conducted to court. When the proper time arrived she was led into the royal presence, and being approved of by the sovereign, he married her without ascertaining who she was, satisfied with the beauty of her person and the modesty of her demeanour. Mordecai, her uncle, was keeper of the palace gate, a place no doubt of considerable trust, though, by Calmet and other commentators, he is supposed to have repaired to this place daily to inquire after his niece's health. He did not make known his relationship to the queen, fearing, probably, that it might prejudice her in the eyes of her royal consort. Mordecai, by refusing to honour Haman an Amalekite, of the race of Agag, and the king's favourite, drew upon himself that officer's indignation, who in revenge induced his sovereign to issue a proclamation, condemning to death all of the race of Abraham then dwelling within his dominions. Esther was apprised of this by her uncle, who urged her to lose no time in counteracting the sanguinary schemes of this pampered minion. She consequently prepared herself to appear before the king. After three days she put on her royal apparel and placed herself at the door of an inner chamber in which her royal lord was seated in state. "And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre\*." The issue of this interview was, that she obtained the revocation of the decree against her countrymen, the execution of the treacherous Haman, and the exaltation of her uncle Mordecai.

\* Esther, chapter v., verse 2.





T. M. COOPER SC.

ROTHSCHILD, VI. 7.

J. MARTIN, EN.

MORDECAI'S TRIUMPH.



## MORDECAI'S TRIUMPH.

AFTER king Ahasuerus had married Esther, a jewess, and niece to Mordecai, who seems to have been one of the porters to the royal palace, or some inferior officer of the household, Haman, an Amalekite of the posterity of Agag, and a chief favourite of the sovereign, took a dislike to Mordecai, who refused to do him that homage which the pampered minion required. In consequence, Haman prevailed upon the king to issue a decree against the Jews as rebels against his government, by which all of that nation within his dominions were ordered to be put to the sword. Upon the publication of this edict, Mordecai, who, being a Jew, was included in the proscription, prevailed upon his niece to intercede with the king to annul the fatal proclamation. After obtaining an interview, and permission to address the sovereign, which was an especial favour, she solicited a boon, and, upon his promising to grant it, requested that he would honour her with his presence at a banquet which she had prepared, accompanied by his favourite. Upon his arrival, the king asked Esther what she desired, but all the favour she solicited was, that he and Haman would honour her with their presence at a similar banquet on the following day. The favourite, proud of the queen's notice, and relying upon his sovereign's favour, determined to obtain the king's grant to have Mordecai hanged, and anticipating the fulfilment of his revenge, ordered a gallows fifty feet high to be immediately erected. The next day at the banquet, it having been brought to the king's recollection that Mordecai had once saved his life by discovering to him the treason of two of his chamberlains, he asked the favourite how he would advise him to reward a man who had deserved the most signal marks of his favour. Haman, thinking he was the person meant, gave his advice accordingly. Then the king ordered the Amalekite to do unto the Jew as the former had advised, under the impression that himself was the person to be honoured. "Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour\*."

\* Esther, chapter vi. verse 11.







ESTHER'S FEAST.



## ESTHER'S FEAST.

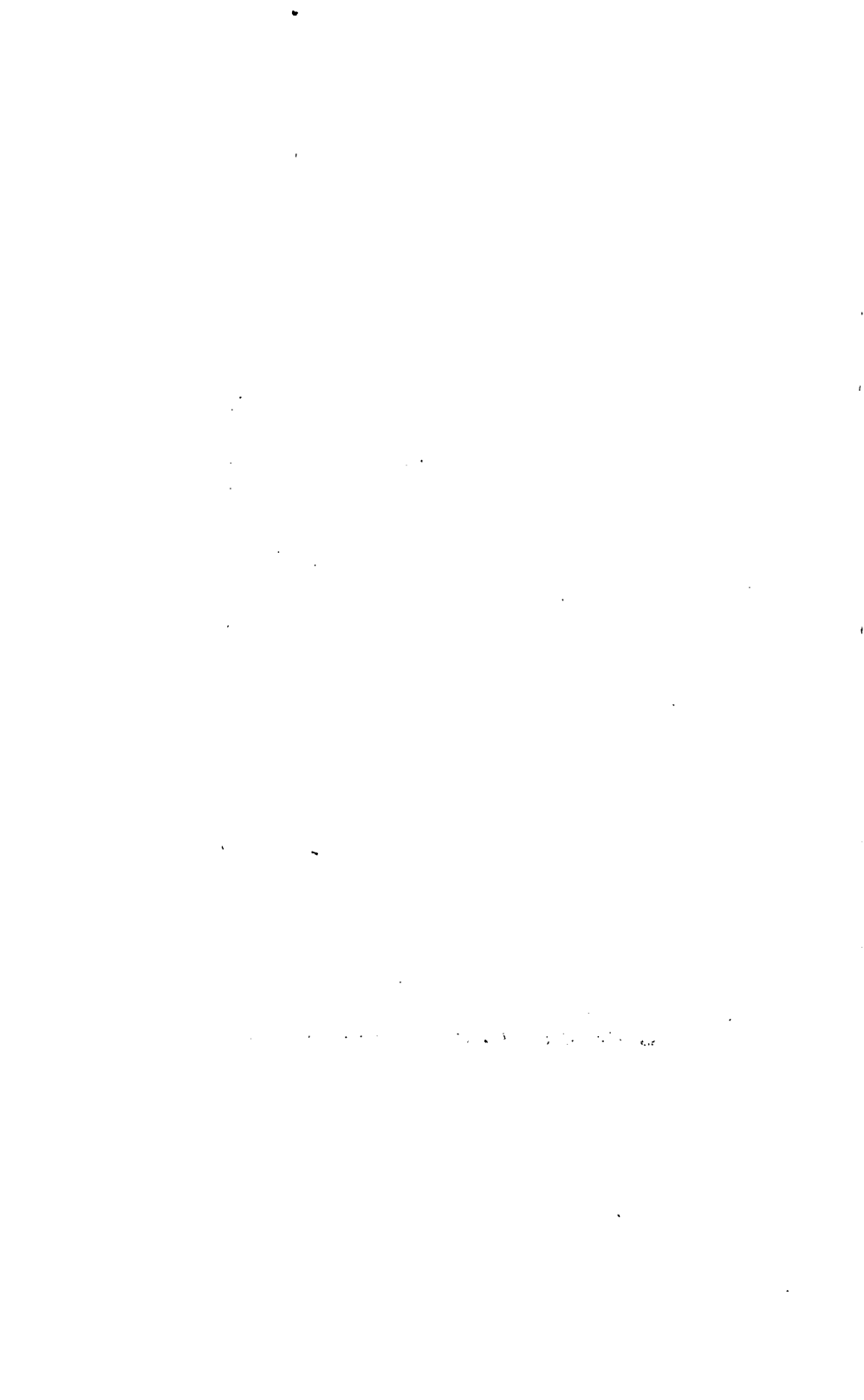
WHEN Haman appeared at the feast to which Esther had invited him, with the king, the latter begged to know what the request was which she proposed making to him, and which he had promised to grant, even though it should extend to the half of his kingdom. The queen then, to the astonishment of Haman, made her solicitation, which was, that her lord would spare the lives of her people, the Israelites, against whom the royal favourite had induced him to publish a decree devoting them to death. "Then the king Ahasuerus answered and said unto Esther the queen, Who is he? and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen. And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face\*." This was done, to signify the king's indignation against him. The chamberlain who had summoned his royal master to the banquet, having seen the gallows which Haman had prepared for Mordecai, who had saved the king's life, and having ascertained the purpose for which it had been erected, acquainted his sovereign with the circumstance. Ahasuerus gave immediate orders that the unworthy favourite should be hanged upon it, and his estate, which was very large, given to the queen. This was instantly done. Thus Haman expiated his crimes upon the gallows he had erected for an innocent man, and that man was promoted to the honour of being at once the queen's steward and the king's favourite.

\* Esther, chapter vii., verses 5, 6, 7, and 8.





GOD ANSWERING JOB FROM THE WHIRLWIND.



## GOD ANSWERING JOB FROM THE WHIRLWIND.

JOB, a man celebrated for his patience and piety, dwelt in the land of Uz, in the eastern part of Edom. The origin of this holy person, and the age in which he lived, are mere matter of conjecture; some learned men making him cotemporary with Moses, and others supposing that he lived before the time of that great lawgiver. Job, who was in a very prosperous condition, had seven sons and three daughters, a vast number of servants, flocks and herds, and was the greatest man of the country in which he dwelt. He was as remarkable for his piety as for his wealth; but God allowed the devil to subject him to a severe trial, knowing that the holy man would come out of it to the discomfiture of his enemy, and to his own honour. Satan was permitted to destroy all that he had, which Job bore with the most remarkable fortitude, submitting resignedly to the visitation, and blessing God, who, having bestowed upon him children and wealth, had a right to take them away. The devil, not contented with this proof of Job's submission to his Divine Master, was allowed to try him still further, and to visit his body with any torments his malice could devise, so long as he did not touch his life. For a long time Job bore the most dreadful agonies without a murmur. He was covered with boils that tormented him night and day, but he lay down on a dunghill, and with a potsherd scraped his ulcerated body, mildly upbraiding his wife, who advised him to reproach his Maker with undue rigour. At length, overcome by the extreme severity of his sufferings, he cursed the day of his birth, when he was reproached by three friends, Eliphaz, Bildad, and Zophar. A controversy of great interest ensues between the sufferer and his three friends, in which Job finally proves that they had accused him falsely. This is at length confirmed by "the Lord answering unto Job out of the whirlwind\*," and declaring his own omnipotence; after which he reproves the officious friends, and not only relieves the Patriarch from his sufferings, but gives him greater wealth than he had lost, and another family.

\* Job, chapter xl., verse 6.

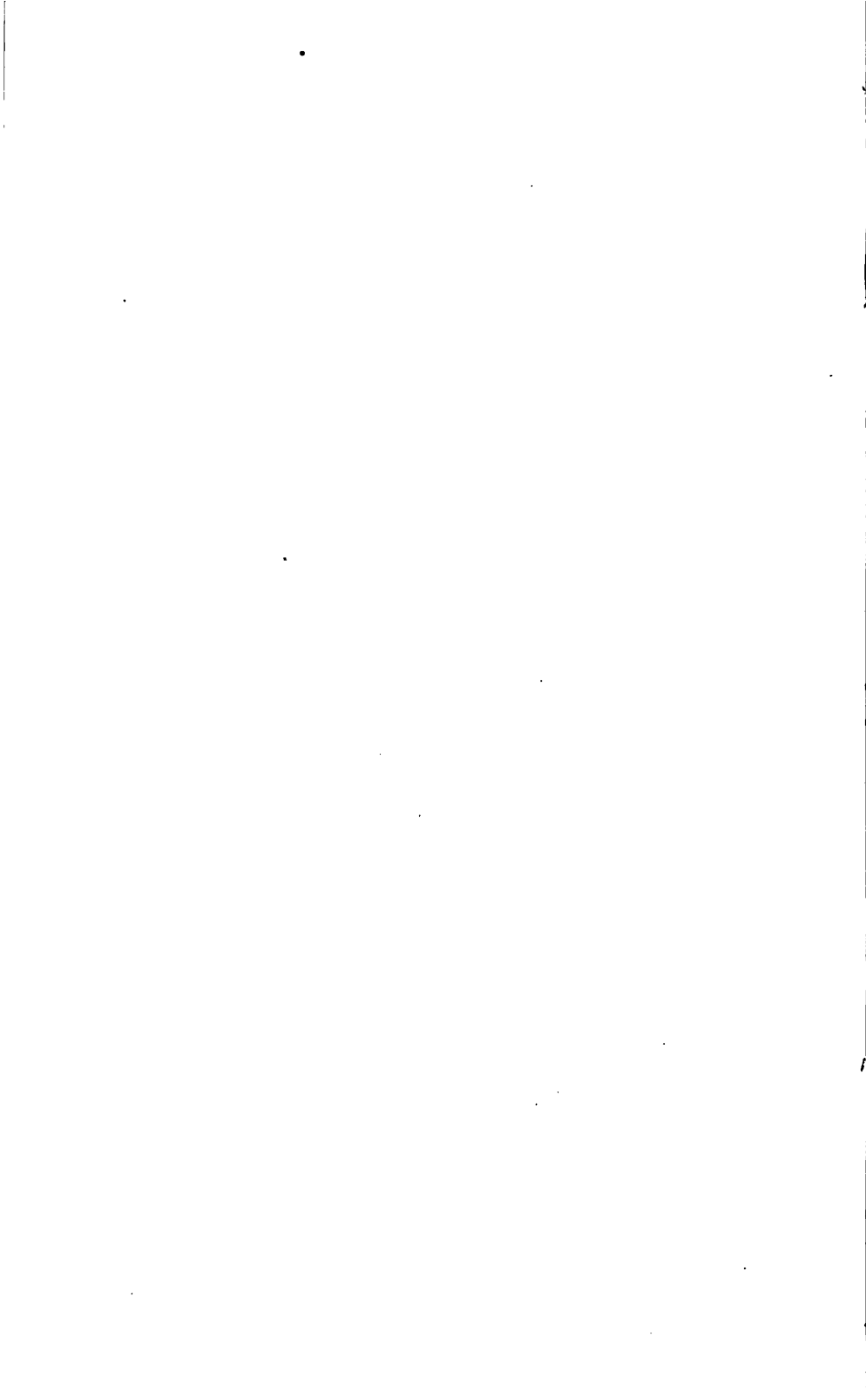






PSALM. XXXVII. 14.

THE WICKED LYING IN WAIT FOR THE RIGHTEOUS.



## THE WICKED LYING IN WAIT FOR THE RIGHTEOUS.

THE Psalm which has furnished the subject for this illustration seems to have been intended by the royal author to impart consolation to the righteous who suffer oppression in this world through the machinations of triumphant wickedness. It establishes an important scriptural truth, to use the beautiful imagery of the same inspired author, that "they who sow in tears shall reap in joy;" and that though the ungodly may for a while "behold prosperity," yet the triumph of their wickedness is short." The whole Psalm, as Bishop Horne truly remarks, is rather a collection of divine aphorisms on the same subject, than a continued and connected discourse; and it is, in fact, one of these aphorisms which the artist has selected, as giving the most picturesque illustration of the doctrine which the inspired writer designed to enforce. "The wicked watcheth the righteous and seeketh to slay him."\* It is the character of wicked men to set themselves in hostile array against the righteous, and bloodshed is but too frequent an issue of this sanguinary feeling. The mere circumstance of being better than themselves is, in their estimation, a sufficient provocative of such savage hostility. The more righteous, therefore, a man is, the more deadly is their animosity towards him. In the picture we see a righteous man, with his eyes directed towards heaven, to indicate that his mind is occupied with holy thoughts, unconsciously approaching the lair of two desperate ruffians, who are lying in wait to destroy him. They appear to have just issued from a cave, the one armed with a sword, the other with a dagger, and to be awaiting the approach of their victim. A large mound of earth, overshadowed by a tree, screens them from present detection, while the stealthy action of the one, and the grim features of the other, sufficiently attest their desperate ferocity of purpose.

\* Psalm xxxvii. verse 32.



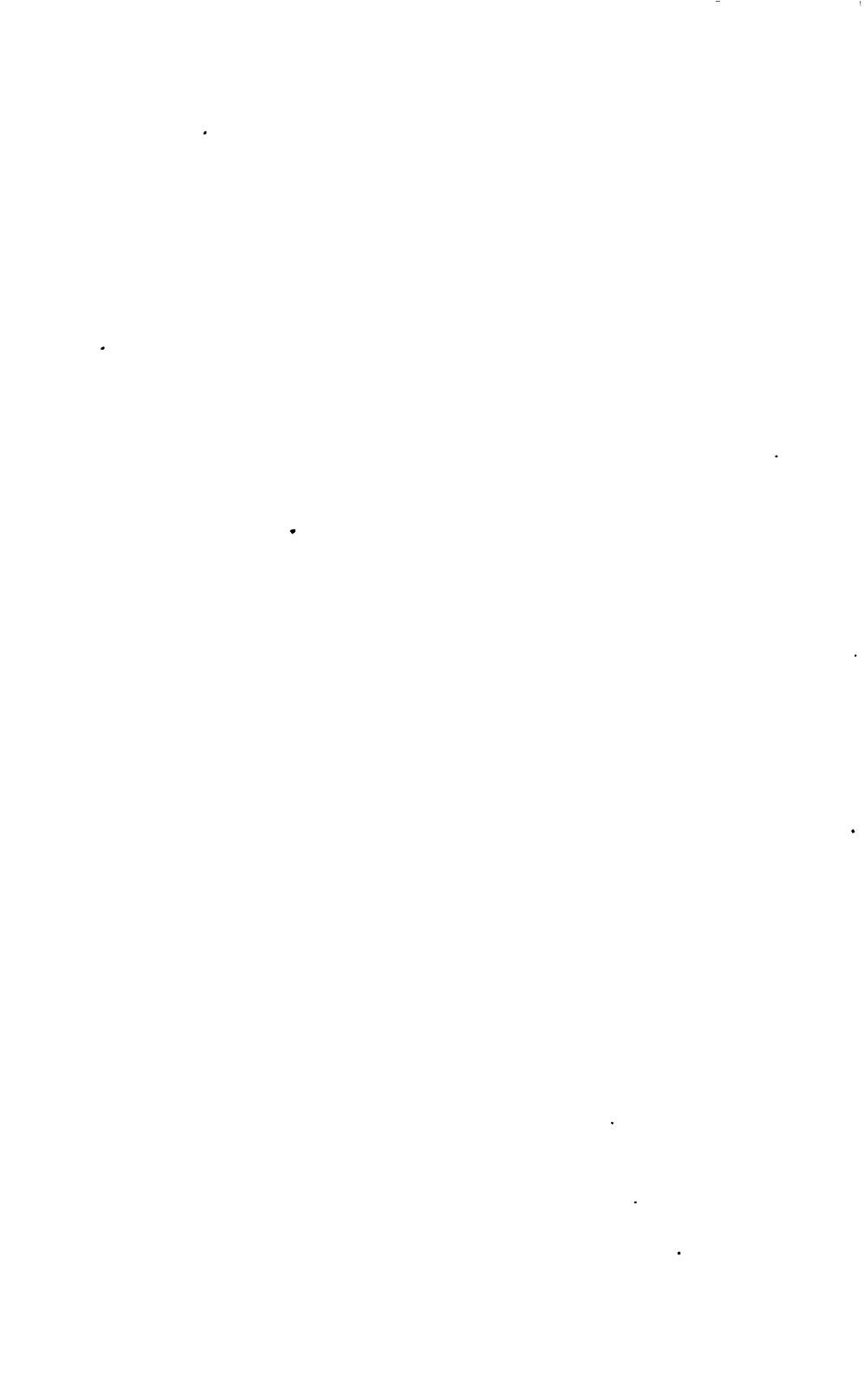


H. KATZ, SC.

DEATH, C. 36.

R. WESTALL, F.R.S.

DEATH OF THE FIRST BORN.



## DEATH OF THE FIRST-BORN.

THIS was the last and most fearful of those plagues with which the king of Egypt provoked the Almighty to visit him as a punishment for withholding that freedom from the children of Israel which God had determined they should enjoy. Egypt had long been the scene of a tyranny so burthensome to the Israelites, that they suffered a bondage worse than death under a despot who despised the Lord and his people. Hard as was the heart of Pharaoh, it was not impenetrable, and the sudden stroke which cut off the hope of Egypt, in his own first-born son, rived that obdurate bosom which a sight of the severest daily sufferings had hitherto left without an impression. The wrath of God was at length terribly roused at the daring and obduracy of the Egyptian king and of his idolatrous subjects. After having visited them with divers plagues, which failed to bring them to a proper sense of their impious rebellion in resisting his will, by refusing liberty to the Israelites, he at length, as a climax of infliction, "smote all the first-born in their land, the chief of all their strength \*." At midnight the messenger of death passed through the royal city and throughout the whole land of Egypt, and there was not a family spared. "While all things, O Lord, were in quiet silence, and that night was in the midst of her swift course, thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword, and standing up, filled all things with death; and it touched the heaven, but it stood upon the earth. Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for †." In the picture the first-born of Pharaoh appears stretched upon his couch a corpse. The bereaved king stands gazing upon him in silent agony, while the physician, placing his hand upon the breast of the body to ascertain if any pulsation were still perceptible, turns with a gesture of reproach towards the nurse, who expresses her grief by vehement cries. The mother, meanwhile, has thrown herself upon the corpse, which she clasps in a mute paroxysm of woe.

\* Psalm cv., verse 36.

† Wisdom, chapter xviii., verses 14 to 18.







THE DAUGHTERS OF JERUSALEM WEeping.



## THE DAUGHTERS OF JERUSALEM WEeping.

It is a conjecture of Saint Chrysostom, that the Israelites, when sent captive to Babylon, were not permitted to dwell within any of the towns or cities of the empire, but were dispersed upon the banks of different rivers, where they erected dwellings; and in consequence of the continual overflowings of those streams, were kept in perpetual alarm for their security: being moreover obliged to drain the land in which they were allowed to colonize in order to render it habitable. From the incessant hardships to which they were exposed, they were constantly mourning their miserable condition. Their cries were loud and bitter, when they remembered the happiness they had quitted for the privations of captivity. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof."\* They had no longer a tabernacle; their harps, with which, in their own happy Palestine, the land of joy and gladness, they used to sing praises to the Lord Jehovah, now remained unstrung, for how should they "sing the Lord's song in a strange land," where they were most probably forbidden to erect a synagogue, and where their worship was derided by their tyrants, who heaped upon them the degradations of a most odious vassalage? The artist has represented the daughters of Jerusalem bewailing, upon the banks of the Euphrates, the wretched state of their country and themselves. Their harps are hung upon willows that droop over the placid waters, betokening the perfect desuetude of that sacred minstrelsy to which they had been so joyously attuned in the land of Judea. In the distance the gorgeous City of Babylon is in its "pride of place," towering above the calm surface of the river, as if in imperious mockery of the woes which its sovereign had accumulated upon the unhappy seed of Abraham, whom he is supposed to have treated with the most unrelenting tyranny.

\* Psalm cxxxvii. verses 1 and 2.





THE UNFEELING CREDITOR.



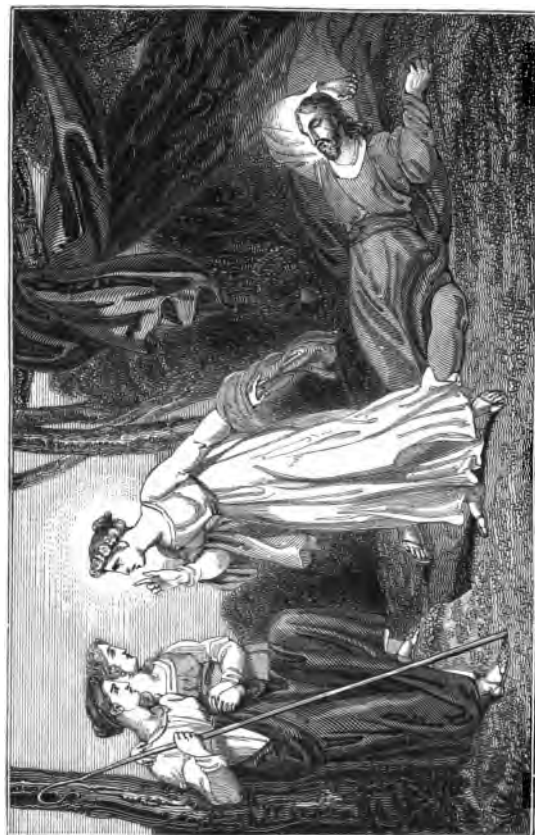
### THE UNFEELING CREDITOR.

IN this chapter of Solomon's Proverbs, there are some severe strictures upon the rich, against taking from the poor to increase their own wealth, which has evidently been a sin of high antiquity. Throughout the writings of this wise king, we find threatenings continually denounced against rich oppressors, and encouragements given to the suffering and patient poor; whence we might assume that the immense riches of this celebrated and prosperous monarch were dispensed with a liberal hand to his more needy subjects. It is evident from that portion of the sacred scriptures, which contains his history, that he diffused his treasure unsparingly. He raised the most superb edifices and palaces of any Hebrew sovereign before him, which must have employed multitudes of his destitute subjects, and thus provided them with a liberal maintenance. The whole tenor of his writings evinces that he had an especial regard to the needy, and there is perhaps no human composition in which are to be found so many excellent maxims of conduct, social, political, and moral, as in the proverbs which he has left for the benefit of succeeding generations, to the end of time. It appears that in his days, the creditor was frequently as unrelenting as in these times of more social refinement, which may be assumed by the question chosen by the artist for illustration. "If thou hast nothing to pay, why should he take away thy bed from under thee\*?" An expostulation that seems in too many cases to have been little attended to in all ages of the world. In the print, the poor debtor appears lying in the saddest extremity, upon a miserable pallet, the only article of furniture, save a rude stool, which his wretched apartment exhibits. A priest stands by the bedside, expostulating with an unfeeling creditor, who appears at the foot, pointing to the amount of his claim upon a scroll, which he clutches with usurious eagerness in his left hand. The poor debtor clasps his hands in earnest supplication.

\* Proverbs, chapter xxii., verse 27.







W. METCAL, R.A., DE

CANT. II. 7.

S. M. SLADEN, SC.

# SOLOMON'S CHARGE.



## SOLOMON'S CHARGE.

"I CHARGE you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up nor awake my love, till he please\*." The artist has differed in his view of the passage from the generality of commentators, who consider this verse to be spoken by the bridegroom, while in the picture the interlocutor is the bride. There is, however, a doubt which is the speaker here, and therefore the artist may possibly be right in his view of the subject. The bridegroom is represented as being asleep under a temporary awning spread by the hand of his love. She is cautioning two shepherdesses, who approach, not to disturb her beloved. The upraised hand and depressed body express her anxiety for the repose of him in whom her whole soul is centred. This portion of the Bible has presented great difficulties to expositors, but it is now pretty generally agreed that Solomon's song is an allegory, in which a spiritual marriage between the Redeemer and his church is expressed. "Seven nights and seven days are distinctly marked in this song, because weddings among the Hebrews were celebrated seven days; and it relates poetically the transactions of these seven days. The Hebrews apprehending it might be understood grossly, forbade the reading of it by any person before the age of forty." (See Calmet, article Canticles). We may take the allegorical signification of the spouse's charge to be a caution from the church to her disciples not to interrupt that tranquillity which the bridegroom desires to enjoy in the love of his bride, the church, the blessings of that union which he has established between himself and her, being "quietness and assurance for ever." Where there exists in the soul a sincere love for Him who laid down His own life for the salvation of sinners, there will be an anxiety to manifest that love by holding His wishes sacred, and by "endeavouring to keep the unity of the spirit in the bond of peace." The picture gives a very striking symbolical lesson of the love due from us to our Redeemer, and of the manner in which it behoves us to express that love.

\* Canticles, chapter ii., verse 7.





R. WESTALL, R.A. PR.

PLATE XL. G.

G. HENSLY, SC.

THE PEACEABLE KINGDOM.



## THE PEACEABLE KINGDOM.

"THE wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fawning together; and a little child shall lead them \*." This is the portion of Isaiah's beautiful prophecy, picturing the blessings of the Redeemer's kingdom upon earth, which the artist has chosen to illustrate the subject. We see the lion and the fawning led by a little child; the leopard and the kid, the wolf and the lamb, lying down in the most perfect harmony together, thus symbolising the universal union that shall prevail when the gospel has fully accomplished its work. This chapter of Isaiah contains, at great length and given with much minuteness of detail, an eloquent prediction of Christ's advent, and of the advancement which his kingdom should make in the world. This progress, however, is made by several steps; thus the latter part of the chapter relates to those latter times, when the holiness of the Jews and Gentiles is to be consummated in the Church, and to the universal harmony that shall then prevail, of which the text quoted above, and the immediate subject of the accompanying illustration, convey a most exquisite representation. The figurative expressions made use of by the prophet denote the return of that primitive peace which existed at the creation, when hostility was unknown even among the very beasts of the forest. When the consummation of the gospel dispensation takes place, we are given to suppose that this peace will be restored,—that the oppressor and the oppressed shall no longer recognise any temporal distinctions, but "dwell together in unity and godly love." This condition of things is aptly signified by animals, whose natures are the most repugnant, lying down together in slumber; as if the natural ferocity of the one had given place to the gentleness of the other, and the harmony of Eden was restored. But, as Bishop Louth observes, the words of the sixth verse may "further imply that God will protect his people against all persecution and outward violence, which is elsewhere expressed by his making a covenant for them with the beasts of the field! Hosea, ii., 18, compared with Levit., xxvi., 6, John, v., 23, Ezekiel, xxxiv., 25."

\* Isaiah, chapter xi., verse 6.



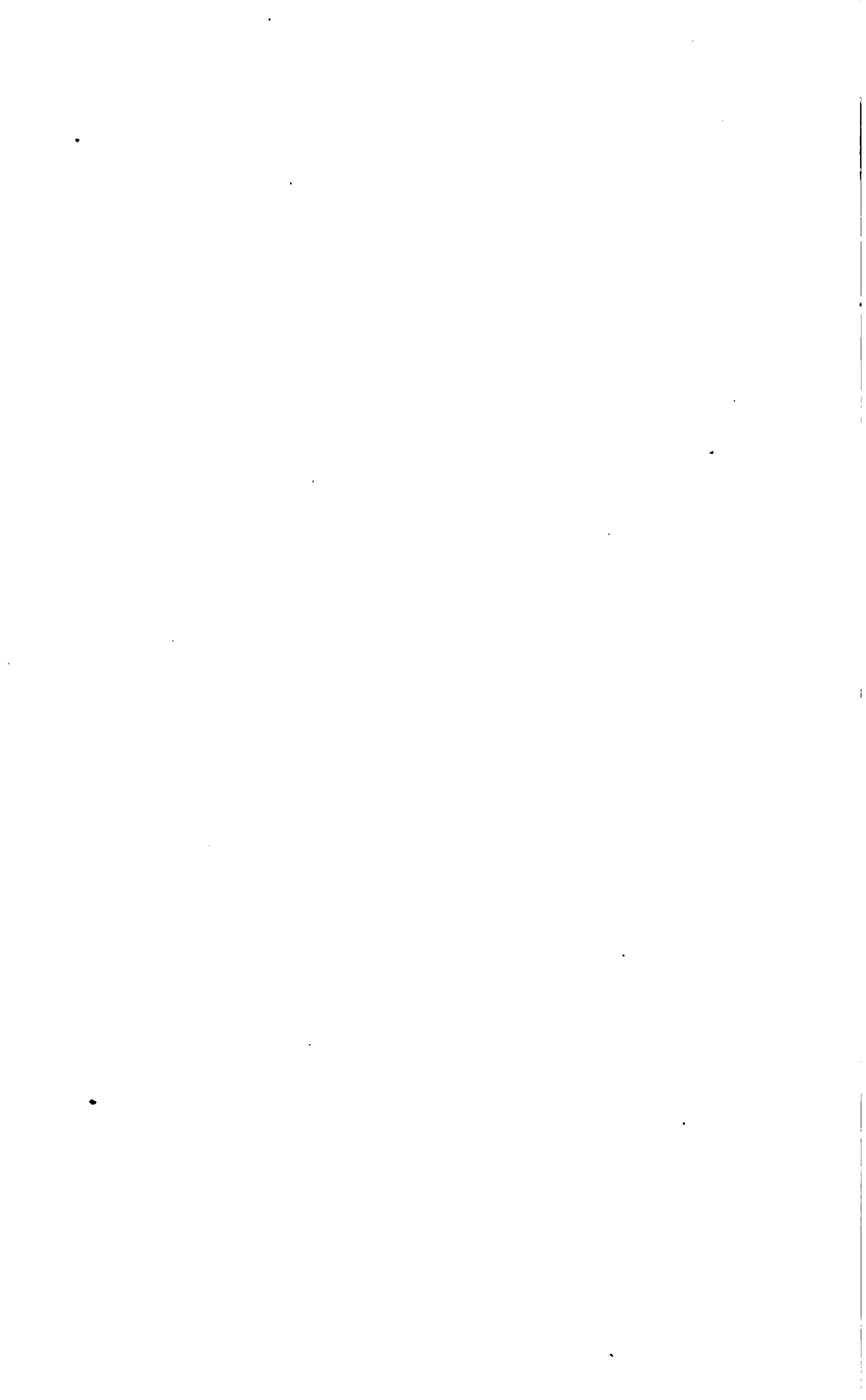




R. WESTALL, M.A. PR.

J. L. LANDRELL, SC.

HEZEKIAH BEHOLDING THE SUN-DIAL.



## HEZEKIAH BEHOLDING THE SUN-DIAL.

As soon as Hezekiah succeeded to the throne of Judah, he destroyed the high places, cut down the groves, and broke the images, to which the people had impiously offered adoration. He destroyed the brazen serpent, to which his subjects paid divine honours; and repaired the gate of the temple, ordering it to be purified and restored to its original sanctity. He was a wise and good prince. Some years after his accession he shook off the Assyrian yoke, possessed himself of the country of the Philistines, repaired and fortified the walls of Jerusalem, and put the city in a condition to withstand a vigorous siege, then threatened by the Assyrian monarch. Sennacherib had at this time subdued almost the whole kingdom of Judah, but disappointed of succours which he expected from Egypt, and his own army probably being weakened by constant exertion, he made overtures of peace to Hezekiah, which the latter thought it prudent to accept: in order, however, to fulfil the severe conditions of the Assyrian king, he was obliged to strip the gold from the temple doors. When the stipulated sum was advanced, the wily foe refused to quit the kingdom of Judah, but demanded from Hezekiah an unconditional surrender. Having received the most blasphemous letters from Sennacherib, Hezekiah went up into the temple, placed them before the Lord, and prayed for deliverance. His petition was accepted, for shortly after a hundred and eighty-five thousand men were destroyed in one night in the hostile camp. Soon after this the King of Judah fell dangerously ill, when his prayers for restoration to health were heard, and he was assured by the prophet Isaiah that he should live. But demanding a sign from the prophet, by which God's intended mercy might be confirmed to him, Isaiah said—"Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down\*." Hezekiah shortly after recovered, and composed a song of thanksgiving, which the prophet has preserved,—chapter xxxviii, verses 10, 22.

\* Isaiah, chapter xxxviii., verse 8.





T. MOORE SC.

PLATE 36. G. 7.

J. MARTIN DEL.

**THE STRANGERS' SACRIFICE ACCEPTED.**

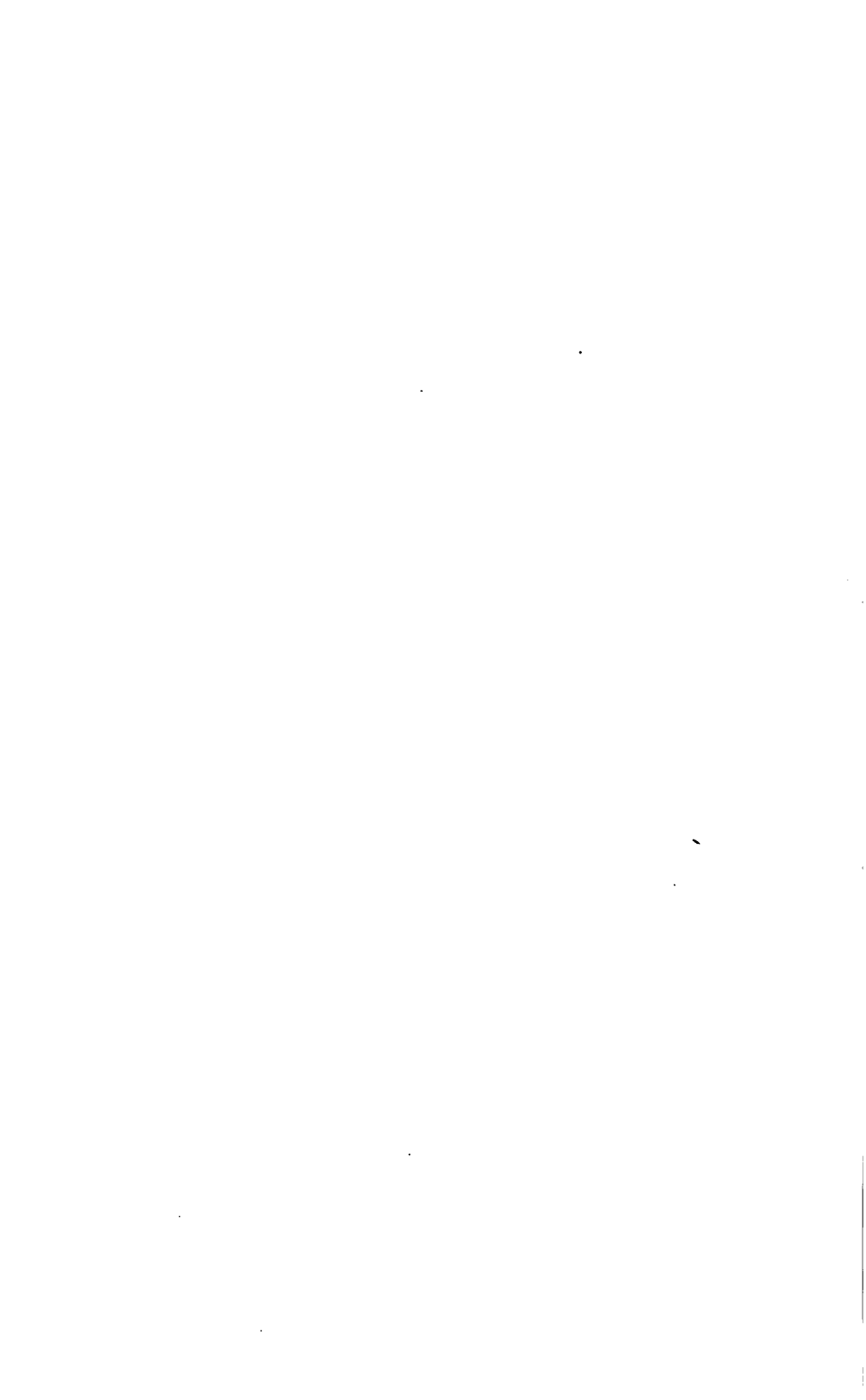


## THE STRANGER'S SACRIFICE ACCEPTED.

"ALSO the sons of the stranger that join themselves to the Lord, to serve him and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant: even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar."\* During the captivity of the Jews, many of the heathen became proselytes to their religion; indeed, so considerable was the number of Gentile converts, that God made a revelation in their favour through the mouth of his prophet Isaiah. Though they were not admitted to similar privileges, either spiritual or civil, with the stock of Abraham, they were nevertheless encouraged by the prophetic declaration of a chosen minister of God, that in process of time many other Gentiles of different nations would be added to his church, when both Jews and Gentiles would forsake a less perfect for a purer worship, and become "one fold under one shepherd, Jesus Christ the righteous." The words of the prophecy evidently have a primary reference to the temple at Jerusalem, in which there was a place set apart for the worship of proselytes, called "The court of the Gentiles." But they have also an ulterior reference to the gospel dispensation. The object of the artist has been to exhibit the picture conveyed to the prophet's mind when under the influence of the Divine afflatus. The mountain is an imaginary representation of the holy hill of Zion, upon which two proselytes have made an acceptable sacrifice unto the Lord. Seeing that the Deity has vouchsafed to receive it, and overcome by a simultaneous emotion of reverence, they have retired to a distance, and are lifting up their hands in devout acknowledgment. The universality of the Divine dispensations is here prefigured; for "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him."

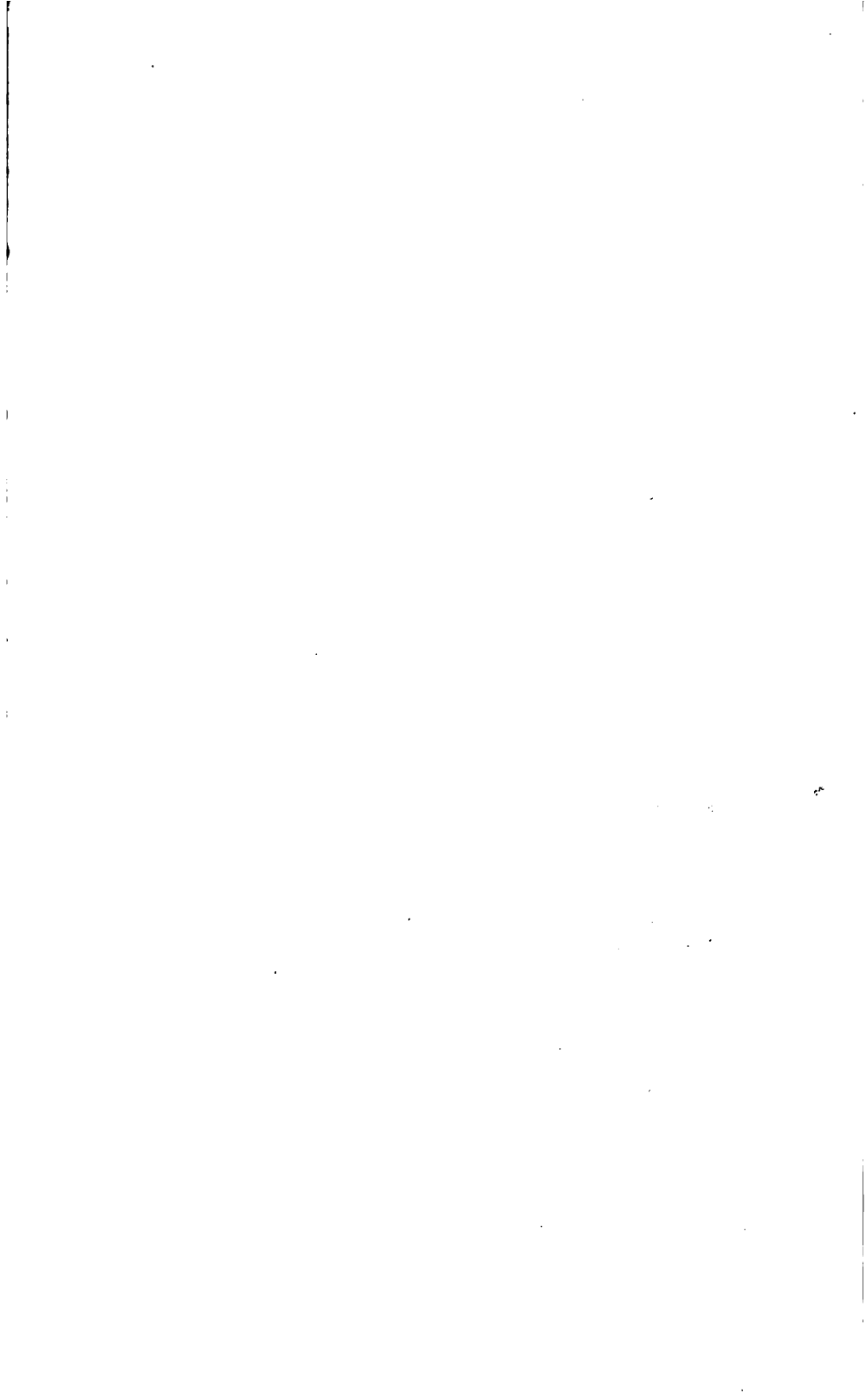
\* Isaiah, chap. lvi. verse 6 and 7







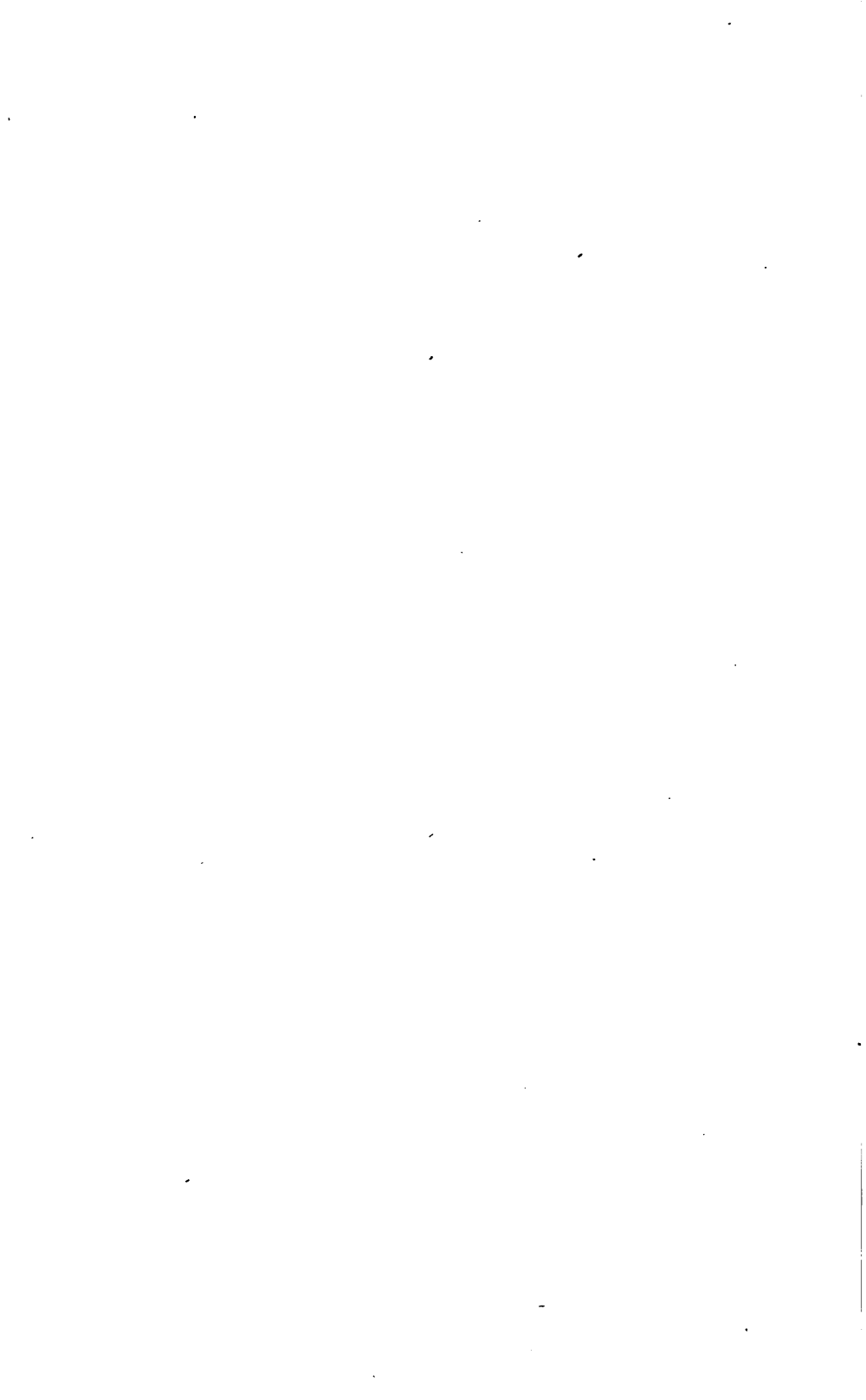
JEREMIAH FORETELLING THE FALL OF JERUSALEM.



## JEREMIAH FORETELLING THE FALL OF JERUSALEM.

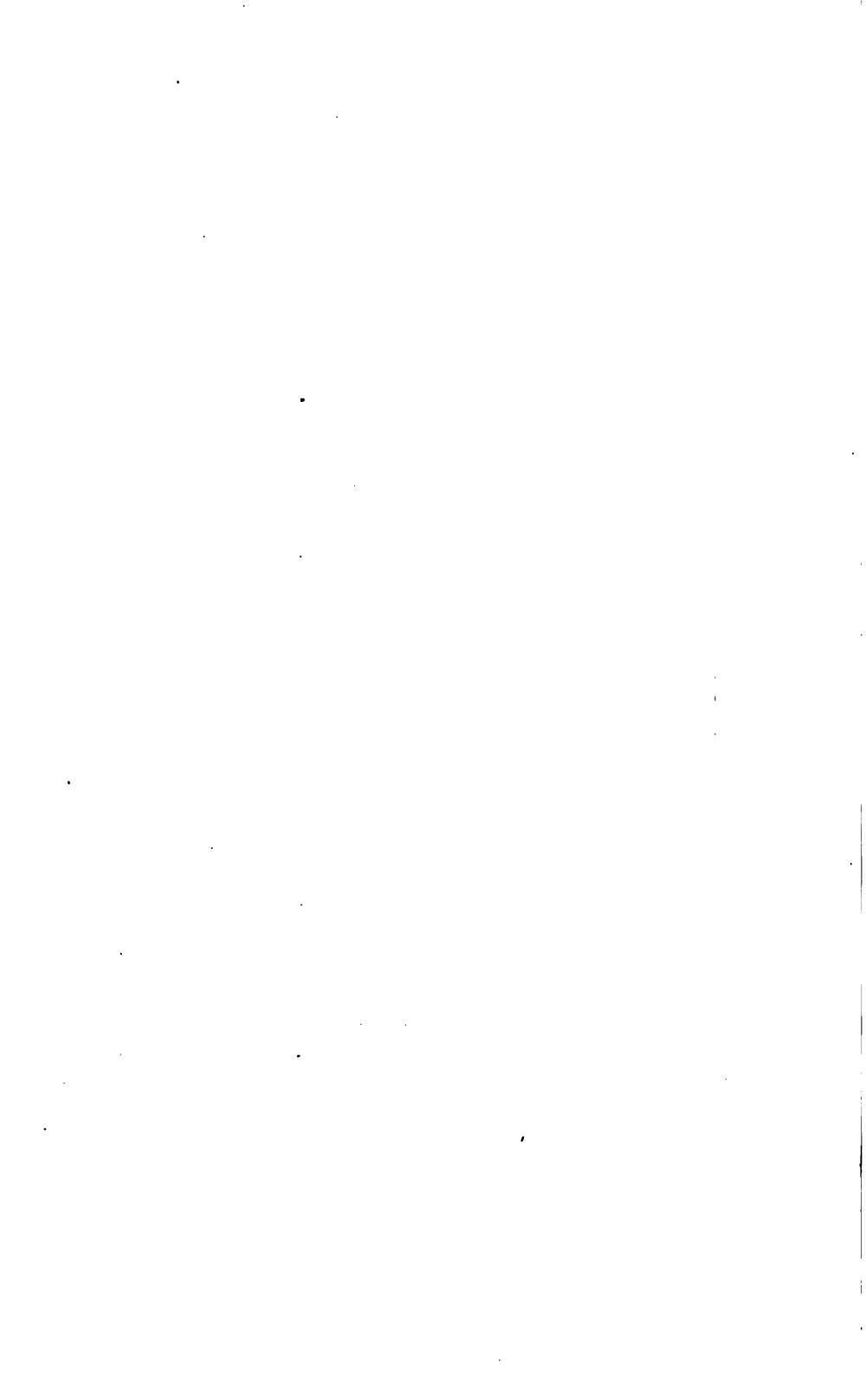
IN the seventh year of his reign, Zedekiah, king of Judah, entered into a confederacy with Hophra, king of Egypt, who marched to the relief of Jerusalem, which Nebuchadnezzar was then besieging. The Chaldean king immediately raised the siege to meet and give him battle. Zedekiah conceiving that the hostile army having left his capital, would be too much engaged with his new allies to renew the siege of Jerusalem, recalled the proclamation of manumission to all Hebrew slaves which he had issued throughout his dominions, when subdued by the terrors of another captivity under a stern and unrelenting conqueror, and issued a counter proclamation, commanding all persons under bondage to continue in their odious servitude. Anxious, however, to know how far he might trust to the future security of his capital, upon the retreat of the Chaldean army, he sent two messengers to Jeremiah, Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, to ascertain the events of the war, and if he was likely again to be molested by the enemy. The messengers repaired to the prophet, and laid before him the demands of their king. "Then said Jeremiah unto them, thus shall ye say to Zedekiah: Thus saith the Lord God of Israel, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans which besiege you without the walls, and I will assemble them into the midst of this city. And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. And afterwards, saith the Lord, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy\*."

\* Jeremiah, chapter xxi., verses 2 to 8.





THE FALL OF BABYLON.



## THE FALL OF BABYLON.

"THOUGH Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord. Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken, for the Lord God of recompenses shall surely requite. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the king, whose name is the Lord of hosts. Thus saith the Lord of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary\*." This prophecy was fulfilled in the destruction of Belshazzar, the grandson of Nebuchadnezzar the Great. Cyrus had invested Babylon with his army, and subjected it to a most rigorous blockade for two years. Finding all his efforts vain to reduce the besieged to a surrender, he diverted the course of the river, turning its waters into a deep ditch which he had drawn round the Assyrian capital, and entering the bed of the river at midnight with the choicest troops of his army, obtained possession of Babylon, and put its dissolute sovereign to death. On that very night the king had been feasting with his court, and had profaned the golden vessels which Nebuchadnezzar had taken from the Jewish temple, and consecrated to the rites of the Assyrian worship. In the midst of their revelry the handwriting appeared upon the wall, which announced the death of Belshazzar, and the dissolution of the Assyrian empire. On the right hand side of the picture appear the celebrated hanging gardens built by the grandfather of the reigning monarch. They surmounted his palace, which was eight miles in circumference, and were supported upon double arches of immense thickness. They were one of the marvels of that age. In the foreground is the king, accompanied by his favourite concubines, stabbed by assassins who had approached him in disguise. Below, the bed of the river is covered with the enemy, who are rushing on to secure their success.

\* Jeremiah, chapter li., verses 53 and 56—58.







DEATH OF EZEKIEL'S WIFE.



## THE DEATH OF EZEKIEL'S WIFE.

"Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded\*." The prophet here describes how, during the prophetic afflatus, it had been revealed to him that his wife should shortly die. This mournful event took place in the evening, and on the following morning Ezekiel declared to the people the injunctions which the Almighty had laid upon him not to mourn for the deceased by shaving his head and putting on sackcloth, as was the usual custom; thereby signifying that the calamities about to fall upon the Jews should be so astonishing as to be beyond all expressions of sorrow. In the former part of the chapter, Ezekiel symbolises the destruction of Jerusalem and its inhabitants by the figure of a boiling pot in which the scum has been suffered to remain; and in order to give a more solemn aspect to the prophecy, which the Jews did not appear to regard, he mentions his own severe domestic affliction, and the command which the Deity had laid upon him not to mourn for his wife, when he would so soon have much more serious cause for lamentation. He tells his infatuated countrymen that such will be their grief upon the coming visitation, that, like him, "they shall neither mourn nor weep," for the divine judgments will strike them with such astonishment, and overwhelm them with such terrors, that they shall neither be able to express it by words nor actions, which eventually came to pass. The print represents Ezekiel standing by the couch of his deceased wife, and relating to some of the most influential persons among his countrymen the prohibition which he had received from God, and what it portended.

\* Ezekiel, chapter xxiv., verses 16, 17, and 18.



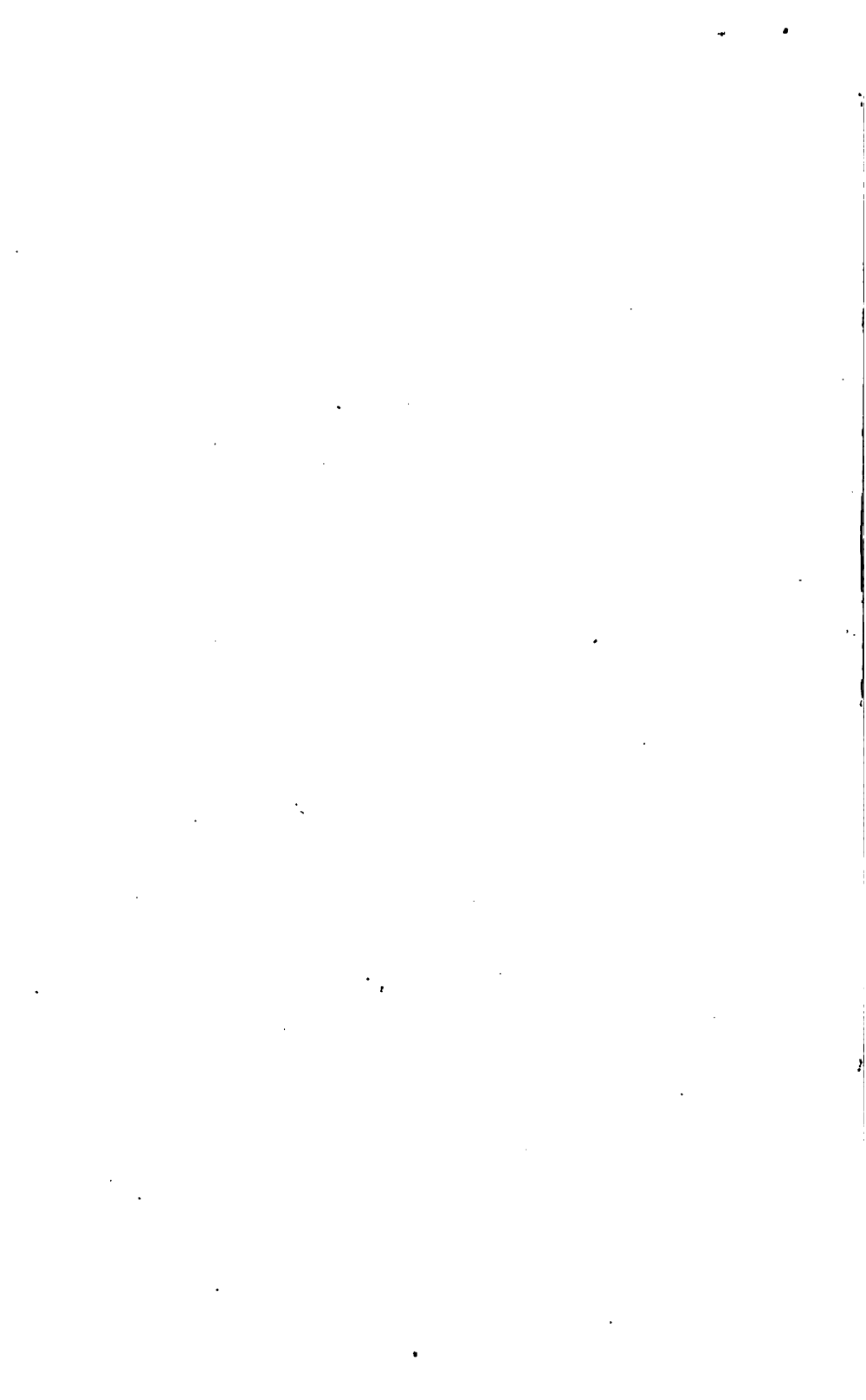


T. WILKINS, SC.

HEB. XLVI. 15.

J. MARTIN, DEL.

# THE DESTRUCTION OF TYRE.



## THE DESTRUCTION OF TYRE.

"Thus saith the Lord God to Tyrus: shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of them. Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee \*." In this chapter the prophet foretells the destruction of Tyre by Nebuchadnezzar, who took it after a siege of thirteen years, in the thirty-second year of his reign. This siege forced the inhabitants upon a rocky island in the immediate neighbourhood, about half a mile from the main land. Here they built another city, afterwards called new Tyre, which in process of time became a place of immense wealth. Old Tyre was built by a company of Zidonians, and Isaiah therefore calls it the daughter of Zidon. It was situated upon a considerable eminence on the continent, and bore originally the name of Palætyrus. As there are some expressions in Ezekiel's prophecy which are admitted by Dr. Prideaux, in his "Connection of the History of the Old and New Testament," to be applicable only to the destruction of the new city of Tyre by Alexander the Great, the artist has attempted to represent the latter celebrated siege in the accompanying illustration. It was with the greatest difficulty that this mighty conqueror was able to obtain possession of this wealthy capital. The siege was continued for seven months with the most determined perseverance on the part of the Macedonians, and was as obstinately protracted by the spirited efforts of the Tyrians. The city was at length carried by Alexander's troops, constructing through the sea, with incredible labour, a causeway from the continent to the island on which the city stood, a distance of four furlongs. In storming this celebrated capital, the carnage was prodigious: eight thousand of the inhabitants were slain, two thousand crucified, and thirty thousand sold as slaves. The wealth which fell to the conqueror was immense.

\* Ezekiel, chapter xxvi., verses 15 and 16.





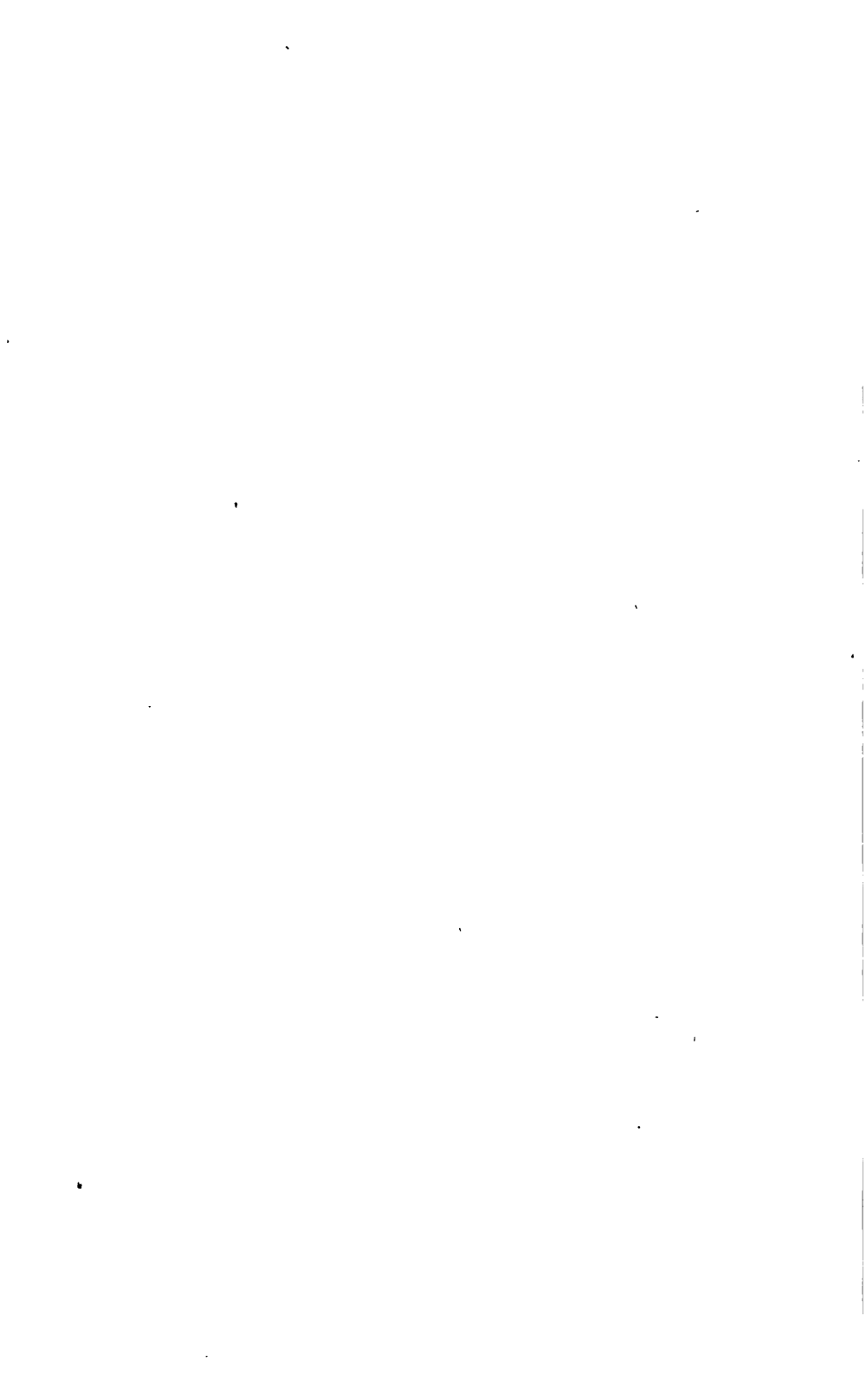


T. MOORE, SC.

DAN. III. 25.

J. MARTIN, DEL.

**SHADRACH, MESHACH, AND ABEDNEGO.**



## SHADRACH, MESHACH AND ABED-NEGO.

SHORTLY after Nebuchadnezzar's return from Jerusalem, having reduced the wretched inhabitants to a degrading captivity with the spoils which he brought from their capital, he constructed a gigantic image, ninety feet high, and of proportionable bulk. This large statue, entirely composed of pure gold, he set up in the plains of Dura, just without the walls of Babylon. In the pride of his heart at having obtained so splendid a conquest as the entire subjugation of the Jews, and probably with a view to humble them, he caused proclamation to be made through his capital, that every order of his subjects, whether bond or free, should be present at the dedication of this image, and, upon a certain signal, fall down and worship it. Now it happened that among the captive Israelites were three men of some distinction, friends of the prophet Daniel, who refused to obey this tyrannical order, upon which the incensed monarch commanded a furnace to be heated seven times hotter than it was usual to heat it upon similar occasions, and the three offenders to be cast into it. The furnace was no doubt constructed for the imposition of capital punishment upon violators of the laws, burning criminals alive being practised by the Babylonian government. Immediately upon the king's order, Shadrach, Meshach, and Abed-nego, were thrown, bound, into the flaming furnace, and so intense was the heat, that the persons who threw them in were scorched to death, but, to the astonishment of all the assembled host, the condemned Jews appeared walking in the midst of the flames, accompanied by a fourth person. "Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God\*."

\* Daniel, chapter iii., verses 24, 25.



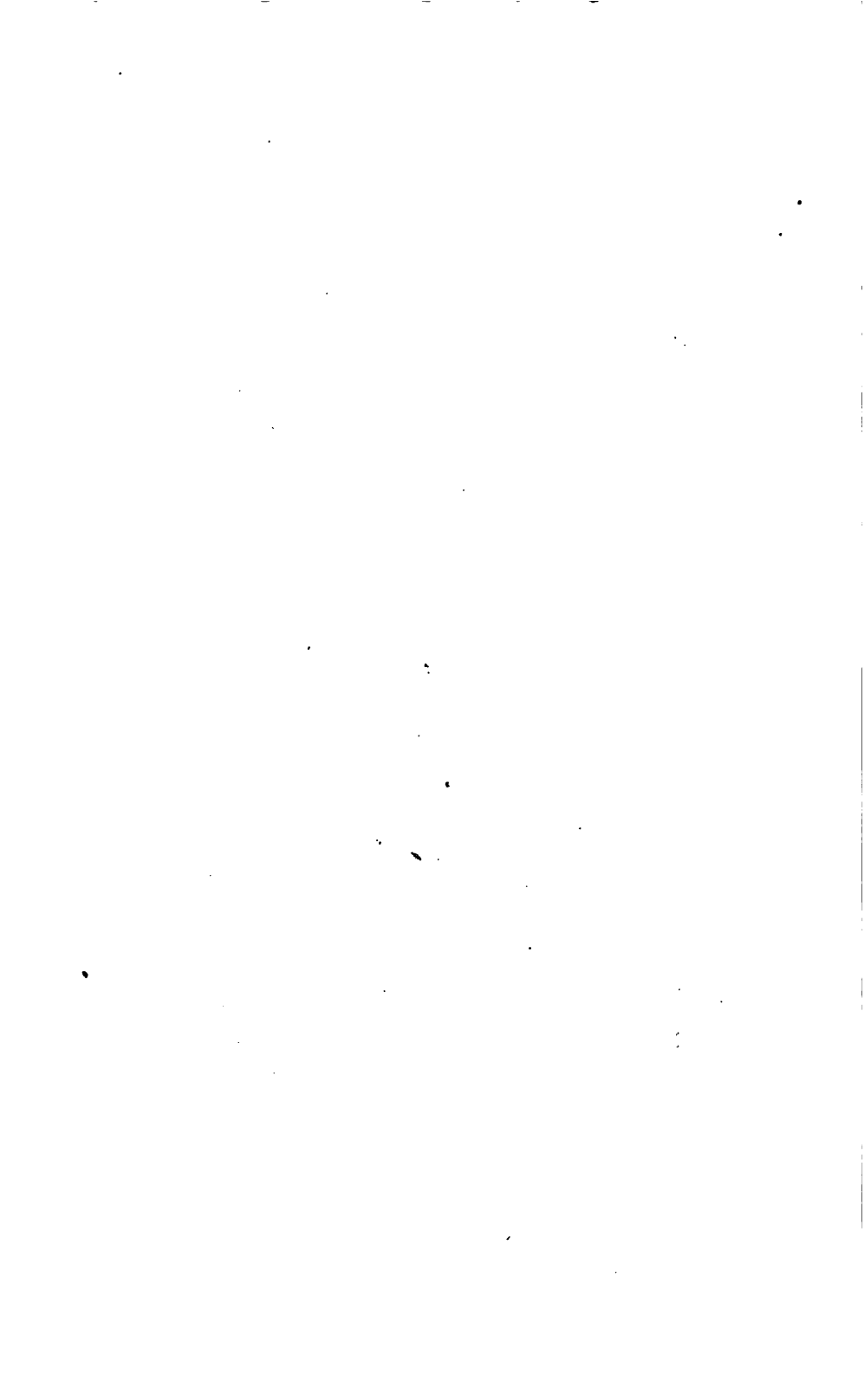


W. H. POWELL DEL.

CHAS. V.

J. MARTIN SC.

**BELSHAZZAR'S FEAST.**



### BELSHAZZAR'S FEAST.

BELSHAZZAR, the son of Evilmerodach and grandson of Nebuchadnezzar the great, was one of the most vicious princes of his time. He ascended the throne of Chaldea in the year of the world 3444. Four years after he gave a great entertainment to a thousand of his courtiers, at which every one drank according to his age. This entertainment terminated with his life, and his reign, therefore, continued but four years. During his impious revelry upon this memorable occasion, Belshazzar, heated with wine, sent for the gold and silver vessels which his grandfather had brought from Jerusalem, where he despoiled the temple and laid sacrilegious hands upon its sacred utensils, used by the Jews in their temple service. These, the Chaldean King deposited in the sanctuary of Baal his God; thus his grandson was guilty of a double impiety in profaning them at a public banquet. When they were brought into the court of the palace where the entertainment was given, Belshazzar, placing them before his wives, his concubines, and his drunken courtiers, commanded that they should drink out of them. This daring desecration of the sacred vessels did not pass without its punishment. In the midst of their abominable festivity, while "they drank wine and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone; in the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote\*." Belshazzar, confounded at the sight of so unexpected a phenomenon, summoned all the diviners, astrologers and sages of Babylon, but sought in vain an explanation of the mystery. None of them could read the writing. At length Nicotris, the king's grandmother, advised that Daniel should be sent for, who accordingly came and expounded to the trembling king the record of his doom, which was accomplished that very night. Before the close of the revels Cyrus entered the city, by the bed of the river, the waters of which he had diverted from their channel, and thus made a passage for his troops.

\* Daniel, chapter v., verses 4 and 5.







DANIEL IN THE LIONS' DEN.



## DANIEL IN THE LIONS' DEN.

DARIUS had so great an esteem for Daniel, that he made him the principal minister of his empire. This excited the jealousy of his subjects, who sought to render the favourite odious to his master. Daniel's administration of affairs, however, was so just, that they could find no room for censure; they therefore laid a plot against his life. Knowing him to be a strict observer of the religious forms of his nation, they prevailed upon the king unguardedly to issue a decree that whoever, for the space of thirty days, should make a petition, either to God or man, except only to Darius himself, should be cast into the lions' den—probably a vault where these animals were kept for the king's pleasure. Darius, looking upon this as a proof of their affection to his person, unhesitatingly complied with their wishes. Daniel was not ignorant of what had taken place, but, although he knew there was a design against his life, he, nevertheless, did not omit to perform his customary devotions. As this was done openly, his enemies had no difficulty in detecting him committing a breach of the royal ordinance, which they immediately reported to the king. Darius, who now perceived, too late, that he had been betrayed into a rash proclamation, endeavoured to evade enforcing it against his favourite minister: but his courtiers reminding him that, according to their laws, a decree once passed was irreversible, he had no alternative but to deliver Daniel up to them, when they immediately cast him among the lions. Having done this, they rolled a large stone over the mouth of the den, and had it sealed both with their own and the royal signet. Meanwhile the king, having passed a night of sleepless anxiety, repaired next morning to the den, where he cried with a lamentable voice, and asked Daniel if he were alive. "Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt \*."

\* Daniel, chapter vi., verses 21 and 22.





R. WHITALL, R.A. PR.

JON. I. 15.

T. RAGO, SC.

JONAH CAST INTO THE SEA.

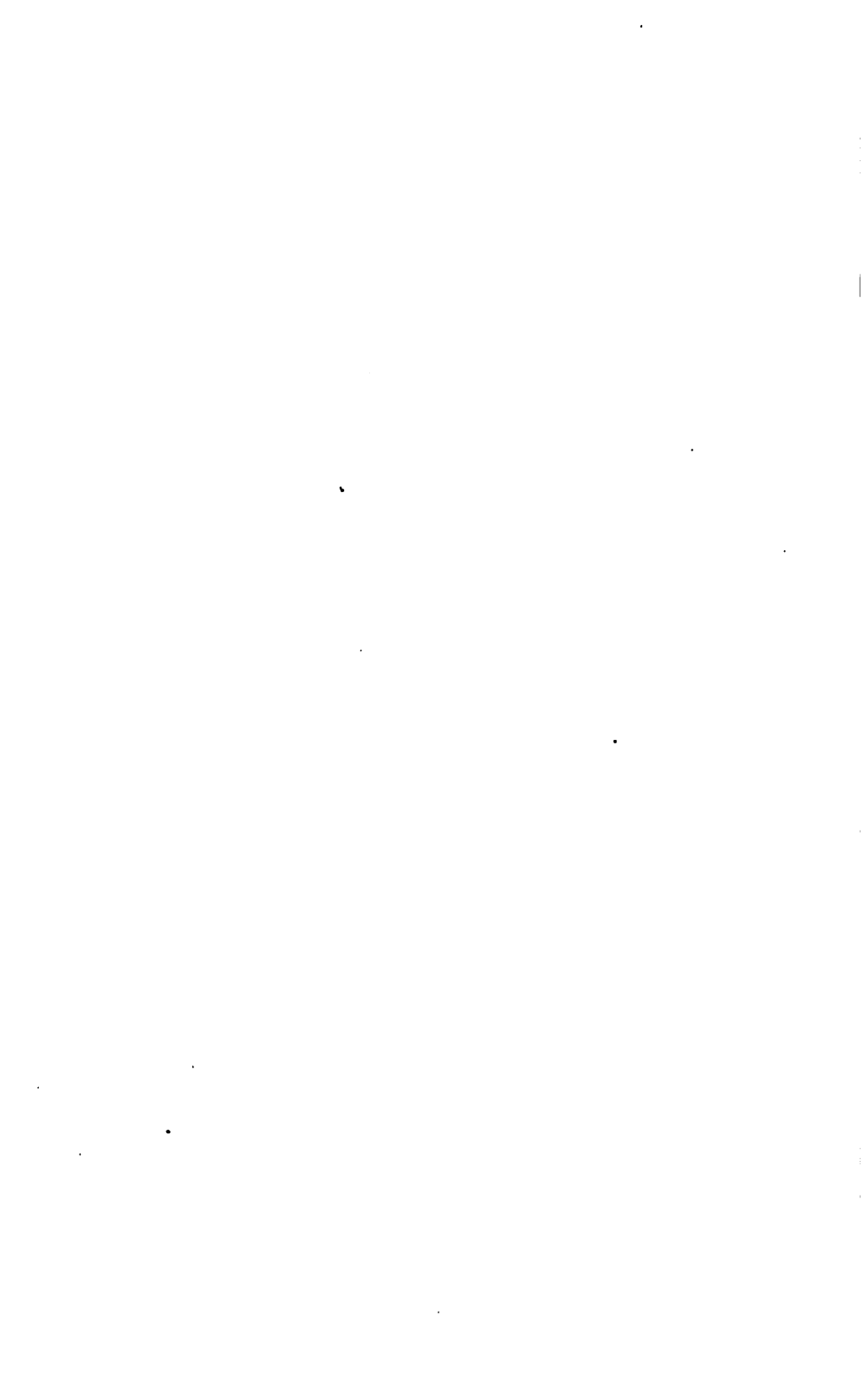


## JONAH CAST INTO THE SEA.

JONAH was the fifth of the minor prophets, and various have been the opinions among the Jewish Rabbins who he was, and where born. Some imagine him to have been that son of the widow of Sarepta whom Elijah restored to life. Others maintain that he was the son of the Shunamite woman, whose child was raised from the dead by Elisha, while others again are of opinion that he was the prophet whom Elisha sent to Jehu, to anoint him king of Israel; but for none of these suppositions is there sufficient authority. He is now admitted, by Christian commentators, to have been the son of Amittai, and born in Gath-hephar, a town of Galilee, supposed to be Jotapata, celebrated for the siege maintained by Josephus the historian against the Roman army, before the destruction of Jerusalem. The Prophet Jonah was commanded by God to repair to Nineveh, and proclaim its destruction to the profligate inhabitants; but in order to avoid fulfilling the sacred appointment, either from personal diffidence or want of confidence in the divine communication, he embarked at Joppa and directed his course to Tarahish. During the passage a violent storm arising and the ship being in jeopardy, the prophet, conceiving that the Almighty indignation was directed against him on account of his shameful defection from his sacred office, desired that he might be thrown into the sea, imagining that God's anger would be diverted from the ship as soon the cause of it should be removed. The crew concurred in his proposition, "so they took up Jonah, and cast him forth into the sea, and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows. Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights\*." After his deliverance he received a second command to go to Nineveh, which city he immediately visited, and by his preaching converted the people "from the ways of Satan unto God."

\* Jonah, chapter i., verse 15.







G. MARTIN, SC.

MUSEUM, III. 1.

THE FALL OF NINEVEH.

E. LANDRELL, SC.



## THE FALL OF NINEVEH.

"Woe to the bloody city! It is all full of lies and robbery; the prey departeth not; the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee\*." It is the fulfilment of this remarkable prophecy that the artist has here endeavoured to represent;—a prophecy singularly accomplished in all its particulars, not long after it was delivered. The infamous life of Sardanapalus, the king, had so disgusted his subjects, that a conspiracy was formed against him, at the head of which were Arbaces, the Mede, and Beleses, a Babylonian priest, who seduced from his fealty Rabсарis, the bosom friend of the sovereign, and father of his chief concubine. The conspirators were defeated in three pitched battles, when they prevailed upon the Bactrians, who had marched to the king's aid, to join them. With this reinforcement the rebels twice defeated the troops of Sardanapalus, who shut himself up in the city, which sustained a vigorous siege of three years. The effeminate monarch at length, dreading to fall into the hands of his rebellious subjects, ordered a vast pile of wood to be raised in the court of his palace, upon which the whole of his immense treasures were heaped. When this was done, all his concubines and eunuchs were dragged to the pyre, and enclosed within a space formed to receive them. The wretched king then mounted the pile, and, ordering it to be fired, perished, with a host of unwilling victims, in the flames. In the front of the picture he appears pointing to the pyre, surrounded by his favourite women. Behind is the splendid capital of the Assyrian empire, the grandeur of which Babylon is supposed scarcely to have eclipsed, its wall broken down, and the enemy rushing into the breach, at the moment the king is about to expiate his dissolute career by a voluntary death.

\* Nahum, chapter iii., verses 1, 2, 3, and 7





T. MOORE, SC.

SCUL. VI. 1.

DR. W. WESTALL, D.D., DEL.

THE VISION OF THE FOUR CHARIOTS.

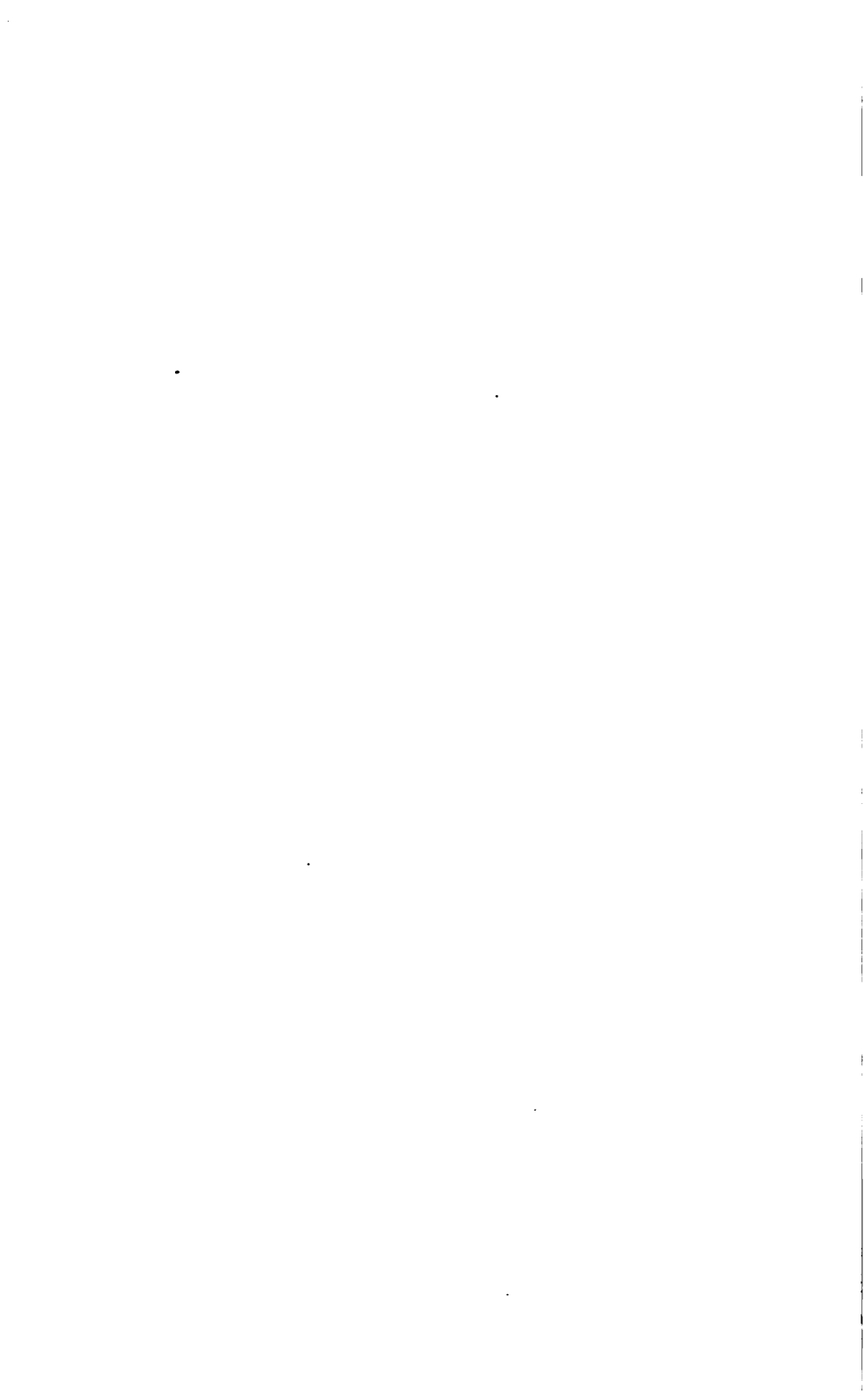


## THE VISION OF THE FOUR CHARIOTS.

"AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass\*." Horses and chariots are the usual emblems of conquerors in this prophecy. The four chariots denote "the four great empires," which subdued the greatest part of the known world; and they are represented as coming from between two mountains, because mountains are the natural barriers which divide kingdoms, which are here, though they be strong as brass, supposed to be broken through by those who invade and conquer their neighbours. And it is observable that some of the mighty conquerors owed the beginning of their greatness to their successful passage through the straits of mountains, where a small force might have maintained the passes against a powerful army. So the beginning of Alexander's success against the Persians was his passing through the *Portæ Ciliciæ* without any opposition; and a like success the Roman emperor Severus had against Pescenninus Niger at the same place. Also the great incursion the Turks made through the *Portæ Caspiæ*, was the first step towards making them appear formidable in the world. "In the first chariot were red horses;" to signify the bloody persecutions of the Babylonian empire, especially towards the Jews. "And in the second chariot were black horses;" this denotes the mournful state of the Jews, under the successors of Cyrus in the Persian empire, when the whole nation was in danger of being destroyed by the interest of Haman at the Persian court. "And in the third chariot were white horses;" signifying the victories of Alexander, the third great monarch, and his kindness to the Jews in confirming their religion, laws, and liberties. Conquerors used to ride on white horses in the day of triumph. "And in the fourth chariot were grained and bay horses." These may denote the various forms of the Roman governments, the fourth great empire. (See Louth on the Prophecies, ad loc.)

\* Zechariah, chapter vi., verse 1.







J. MARTIN, DEL.

ZEC. XIV. 4.

SLADER, SC.

THE DESTROYERS OF JERUSALEM DESTROYED.



## THE DESTROYERS OF JERUSALEM DESTROYED.

THE commencement of this chapter refers to the sacking of Jerusalem by the Roman armies, and all the excesses enumerated by the prophet were awfully realised when that renowned capital was taken by the gallant son of Vespasian, about thirty-two years after the crucifixion of our blessed Lord. Upwards of a million of souls are said to have perished within the walls during the progress of that memorable siege. So great was the number of Jews crucified before Jerusalem by the cruel besiegers, that there was not found wood enough in the neighbourhood for crosses to execute their work of torture and of death. Pestilence shook from her wings that mortal taint which swept thousands to their graves, and, mingled with the joyous shouts of triumph from without and the din of ferocious despair from within, were heard the cries of "lamentation, and mourning, and wo." Famine also raged with so mighty an ascendancy, that mothers crept to the deserted houses of the dead, whither they bore their unsuspecting progeny, and having with their own lips drained the sluices of life, appeased the cravings of their rabid hunger upon the tender but emaciated flesh. Amid these horrors, rapine and lust were rife among the living, as if the awful mortality by which they were surrounded offered neither a lesson nor a warning. Ruffians stalked through the streets among the gaunt spectres, crawling forth to die as far as possible from the power of the pestilence, only to be murdered by those ruthless bands which coveted their gold. Finally, the city was rased, so that there "was not one stone upon another which was not thrown down." Zechariah, after having briefly detailed some of the horrors which should be witnessed at the destruction of the Jewish capital, foretells what shall befall the posterity of those who compassed its ruin. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it towards the south \*."

\* Zechariah, chapter xiv., verses 3 and 4.





7

